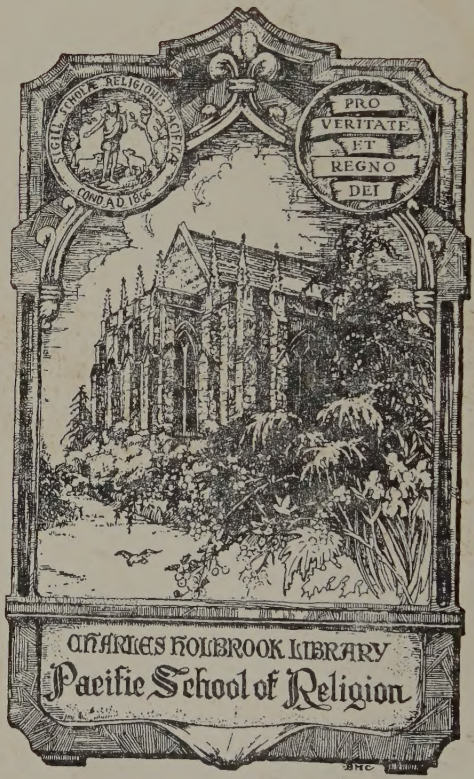
MINUTES

OF THE

NATIONAL COUNCIL

1886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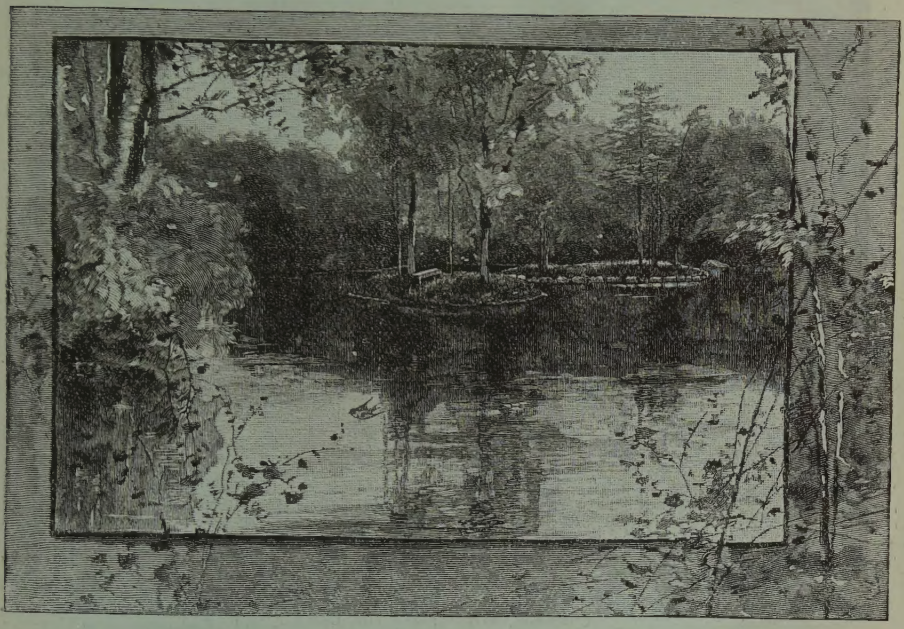

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The Library has had large additions made to it recently, selected with great care from all departments of literature, furnishing works of the highest authority; and in the department of Art, works of great cost and beauty. The reading-room is well supplied with current literature.

The natural history room is furnished with a valuable cabinet of minerals, a collection of shells and curiosities, and a physiological cabinet.

Neatness and simplicity of dress, and the maintenance of a sound physical condition, are enjoined upon all. Daily exercise in the open air is required when the weather permits, and a room has been recently fitted up with gymnastic apparatus adapted to the wants of the pupils in that regard.

There is also an opportunity for boating and skating upon Tupelo Lake, in "Academic Grove," connected with the institution.

The table is always supplied with the best that can be found in the market. The object of the school is not to gather money, but to furnish in quality and variety what shall be most pleasing and satisfactory to parents and pupils. Any surplus of funds is used for the aid of needy scholars.

The pupils are under the constant care of teachers whose earnest effort is to form their characters on the basis of Christian principle. The Bible is read daily, and made a study in the school, and all are required to attend public worship on the Sabbath.

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SECOND TERM opens	TUESDAY, Dec. 6, 1887.

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[From the *Kansas Methodist*, Topeka, Kan., Nov. 24, 1886.]

It affords us great pleasure to record the wonderful success of this firm, of which Bro. John D. Knox is the head, and whose name is a guarantee of honor, integrity and responsibility. It is a home institution, and when we can, conscientiously, we like to encourage and praise all home enterprises, and what we have said of the above-named firm we consider wholly correct. We clip an editorial from the *Commercial World and Real Estate and Building News*, published at Boston, Chicago and New York, Oct. 26, 1886, which goes to show how this widely known house is regarded among its kind: —

LIBERAL INTEREST ON SAFE LOANS.

Valuable Inducements for Capitalists Wishing to Invest on Western Property.

The amount of money constantly seeking investment in Eastern financial circles is best proved by the low rates of interest procurable, it being difficult on safe security to obtain more than three, or at the utmost, four per cent. In the West matters are different. The rapidity with which the country is growing makes capital the prime necessity, and many enterprising firms are engaged in the negotiation of loans between Eastern capitalists, — glad to obtain a high rate of interest, — and Western borrowers, capable of furnishing first-class security.

Land forms the basis of all security in the West, the lender being secured by mortgages on the borrower's property, and the banking house of JOHN D. KNOX & CO., Topeka, Kansas, owing to thorough experience in this line, are able to offer borrowers as well as lenders superior facilities.

Mr. John D. Knox, the senior partner, was for some time president of the Capitol Bank in Topeka, selling out at the close of 1873 to engage in the present business of his firm. Since that date he has been instrumental in placing loans aggregating several million dollars, and so far without the loss of a cent to patrons.

They have the hearty endorsement from capitalists in all sections of the country, which is the best proof of their reliability. Testimonials from them are embodied in "Knox's Investor's Guide," which the above firm issue, and which, in addition to mortgage loans, contains reference to county, township and school district bonds the firm have for sale. They will forward this Guide on request to any address, or furnish investors with their list of loans, and applications for loans, in any amount, of which they have many thousands on their books, and any other information desired may also be obtained on request.

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MINUTES OF THE NATIONAL COUNCIL

OF THE

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OF THE

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AT THE SIXTH SESSION HELD IN CHICAGO, ILL.

OCTOBER 13–20, 1886.

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NEXT MEETING — OFFICERS — COMMITTEES.

The Seventh Triennial Session of the National Council will be held with Plymouth Church, Worcester, Mass., beginning Wednesday, Oct. 9, 1889.

Officers for the Session of 1886.

Moderator, Lorrin A. Cooke, Connecticut.

Assistant Moderators, Rev. John K. McLean, California; and Rev. Benjamin A. Imes, Tennessee.

Secretary, Rev. Henry A. Hazen, Massachusetts.

Registrar, Rev. William H. Moore, Connecticut.

Assistant Registrars, Rev. Edgar V. H. Danner, Ohio; and Rev. Azel W. Wild, Vermont.

Officers for 1886–1889.

The moderators hold office until their successors are chosen; and the presiding moderator appoints certain committees, at the opening of the next session. The following officers and committees were appointed for the next three years: —

Secretary, Rev. Henry A. Hazen, of Massachusetts.

Registrar, Rev. William H. Moore, of Connecticut.

Treasurer, Rev. Lavalette Perrin, of Connecticut.

Auditor, David N. Camp, of Connecticut.

Provisional Committee for 1886–1889, *who are also* Trustees *under the charter*. — Samuel B. Capen, of Massachusetts; Rev. Frederick A. Noble, of Illinois; Rev. James G. Roberts, of New York; G. Henry Whitcomb, of Massachusetts; Rev. Henry A. Stimson, of Missouri; Rev. Josiah Strong, of New York; Rev. Charles F. Thwing, of Minnesota; with the secretary, registrar, and treasurer, *ex officio*.

Commission on the Mormon question, with power to fill vacancies. — Rev. William H. Ward, of New York; Nelson Dingley, Jr., of Maine; Franklin Fairbanks, of Vermont; William H. Wanamaker, of Pennsylvania; Rev. Edward P. Goodwin, of Illinois.

[*For other standing committees, see page* 372.]

Alfred Mudge & Son, Printers, Boston.

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NOTE.

For "Officers and Committees" of the National Council, see pages ii and 372.

The reports of committees in this volume are printed precisely as made, and not as affected by any action of the Council.

The Statistics of the Ministers and Churches will be found in the *Year-Book* for 1887. Both these works are issued by direction of the National Council, and, by the same instructions, a copy of each is mailed to each church, and another to each minister.

Notice of any errors in the *Year-Book*, or any suggestions of improvements, will be gladly received by the secretary of the Council, in behalf of the publishing committee.

MINUTES.

The National Council of the Congregational Churches of the United States convened for its sixth session, in Union Park Congregational church, Chicago, Ill., at 10 A. M., Wednesday, Oct. 13, 1886, and was called to order by Samuel B. Capen, of Massachusetts, of the provisional committee, acting as temporary moderator, who made a brief address.

Rev. Smith Baker, of Massachusetts, read the Scriptures and offered prayer.

Tellers.

The following were appointed tellers: —

Rev. Roselle T. Cross, of Colorado; Rev. Charles S. Brooks, of Connecticut; Rev. Gabriel H. DeBevoise, of New Hampshire; James M. W. Hall, of Massachusetts; Rev. James G. Merrill, of Missouri; Rev. Charles R. Seymour, of Massachusetts.

Credentials.

The credentials of members were gathered.

The following were appointed a *committee on credentials:* —

Rev. Messrs. Julius C. Armstrong, of Illinois; Samuel L. Gerould, of New Hampshire; Franklin Noble, of Michigan.

Devotion.

Half an hour was spent in devotion.

At 11.30, a recess was taken till 2 P. M.

Wednesday Afternoon.

At 2, prayer was offered by Rev. Henry M. Dexter, of Massachusetts.

The Roll.

The committee on credentials made a report in part, which was accepted. The roll, when completed, was as follows: —

MEMBERS.[1]

DELEGATES FROM STATE AND LOCAL BODIES OF CONGREGATIONAL CHURCHES:

Alabama.

Congregational Association. — Rev. Henry W. Conley, Rev. John R. Sims.

Arizona and New Mexico.

General Association. — Rev. Thomas L. Gulick, Rev. Charles B. Sumner.

Arkansas. *See* Texas.

California.

General Association. — Rev. John K. McLean, Rev. Reuben H. Sink.

Southern Association. — James M. Haven, Rev. Charles A. Savage.

Colorado.

Congregational Association. — Rev. Reuben B. Wright.

Arkansas Valley Association. — Rev. James B. Gregg.

Denver Association. — Rev. Roselle T. Cross, Martin L. Mead.

Connecticut.

General Conference. — Rev. Samuel M. Freeland, Rev. Burdett Hart, Rev. Lavalette Perrin, Rev. Joseph H. Twichell, Rev. Francis Williams, Lorrin A. Cooke, Charles E. Mitchell.

Central Conference. — David N. Camp.

Fairfield East Consociation. — Rev. Joel S. Ives.

Fairfield West Consociation. — Rev. William H. Holman, Rev. Benjamin J. Relyea.

Farmington Valley Conference. — Rev. Asahel L. Clark.

Hartford Conference. — Rev. Graham Taylor.

Litchfield Northeast Conference. — Rev. Clarence H. Barber.

Litchfield South Consociation. — William W. Bull.

Middlesex Conference. — Rev. Henry G. Marshall, Rev. Birdsey G. Northrop, Rev. Dwight M. Pratt.

Naugatuck Valley Conference. — Rev. Frank G. Woodworth, Douglass F. Maltby.

[1] An alphabetical list of these members, giving their post-office, will be found at the end of this volume.

New Haven East Consociation. — Rev. Henry P. Bake.

New Haven West Conference. — Charles A. Bray.

New London Conference. — Rev. Nelson Millard, Rev. Robert P. Stanton.

Tolland Conference. — Rev. John P. Hawley, G. Gardner Talcott.

Windham Conference. — Rev. Charles S. Brooks, Rev. James Dingwell, John Waldo.

DAKOTA.

General Congregational Association. — Rev. Joseph Ward.

Black Hills Association. — Rev. William H. Atkinson.

Central Association. — Rev. Anson H. Robbins, Rev. Richard C. Walton.

Midland Association. — Rev. Clinton Douglass, George A. Wood.

Plankinton Association. — Rev. Amasa A. Brown.

Yankton Association. — Rev. Charles Seccombe.

General Congregational Association of North Dakota. — Rev. Henry C. Simmons.

Fargo Conference. — Rev. Reuben A. Beard, Rev. Alpheus J. Pike, Rev. David Wirt.

DISTRICT OF COLUMBIA. *See* NEW JERSEY.

FLORIDA.

General Congregational Association. — Rev. Russell T. Hall.

GEORGIA.

General Congregational Association. — Rev. Dana Sherrill.

ILLINOIS.

General Association. — Rev. Julius C. Armstrong, Rev. Flavel Bascom, Rev. Richard Edwards.

Aurora Association. — Rev. William Windsor.

Bureau Association. — Rev. Israel Brown.

Central Association. — Rev. William J. Clark, Rev. Lathrop Taylor.

Central East Association. — Rev. John A. Griffin.

Central West Association. — Rev. John W. Bradshaw, Madison C. Bates.

Chicago Association. — Rev. Edward P. Goodwin, Rev. William A. Lloyd, Rev. Edward F. Williams, Caleb F. Gates, James W. Scoville.

Elgin Association. — Rev. Dexter D. Hill.

Fox River Association. — Rev. Warren F. Day, Rev. Charles C. Warner.

Quincy Association. — Rev. Samuel H. Dana, Thomas Pope.

Rockford Association. — Rev. Theodore Clifton, Rev. Frank P. Woodbury.

Springfield Association. — Rev. William A. Hobbs, D. Wilder Fairbank.

INDIANA.

Central Association. — Rev. J. Leonard Corning, Rev. Robert McCune.

Northern Association. — Rev. Jared R. Preston.

IOWA.

General Association. — Rev. Ephraim Adams, C. L. Davidson, J. L. Pickard.

Central Association. — Rev. Ezra C. Moulton.

Council Bluffs Association. — Rev. William M. Brooks, Rev. Alonzo Rogers, Rev. Nathan H. Whittlesey, Nathan P. Dodge.

Davenport Association. — Rev. Silas F. Millikan, Rev. Martin L. Williston.

Denmark Association. — Rev. William H. Buss, David Burder.

Des Moines River Association. — Rev. Andrew W. Archibald, Rev. Leroy S. Hand.

Dubuque Association. — Rev. Charles O. Brown, Rev. Frank G. Clark, Rev. William A. Waterman.

Grinnell Association. — Rev. Joshua M. Chamberlain, Rev. Truman O. Douglass, John Meyer.

Mitchell Association. — Rev. James R. Knodell, Orlo H. Lyon.

Northeastern Association. — Rev. Alexander S. McConnell.

Northwestern Association. — Rev. Lester L. West, Robert Wright.

Sioux Association. — Rev. Loren W. Brintnall, Rev. James E. Snowden.

KANSAS.

General Association. — Rev. Joel Harper, Rev. Francis T. Ingalls.

Arkansas Valley Association. — T. B. Mayo.

Eastern Association. — Rev. Benjamin D. Conkling, Rev. James G. Dougherty, John C. Douglass.

Northern Association. — Rev. Alfred C. Hogbin, Rev. George C. Lockridge.

Northwestern Association. — Rev. Thomas A. Humphreys, Rev. Floyd E. Sherman, Z. T. Walrond.

Southern Association. — Rev. William B. Fisher.

Southwestern Association. — Rev. Samuel E. Busser.

Western Association. — Rev. John Q. A. Weller.

Maine.

General Conference. — Rev. Charles H. Daniels, Rev. Hiram Houston

Cumberland Conference. — Rev. Abiel H. Wright.

Cumberland North Conference. — Rev. William P. Fisher.

Franklin Conference. — Rev. Charles H. Pope.

Lincoln and Sagadahoc Conference. — Rev. Charles D. Crane, Rev. Omar W. Folsom.

Piscataquis Conference. — Rev. Darius A. Morehouse.

Union Conference. — Rev. William B. Hague.

York Conference. — Rev. George Lewis, Samuel L. Boynton.

Massachusetts.

General Association. — Rev. Smith Baker, Rev. Michael Burnham, Rev. Henry M. Dexter, Rev. Jonathan E. Jenkins, Rev. William D. Love, Rev. Abijah P. Marvin, Rev. Joshua W. Wellman, James M. W. Hall, Joseph L. Shipley, William B. Washburn.

Andover Conference. — Rev. Henry K. Craig, Rev. Horace H. Leavitt.

Berkshire North Conference. — Rev. George W. Andrews, William G. Harding.

Berkshire South Conference. — Rev. Walter W. Curtis.

Brookfield Conference. — Rev. Sedgwick P. Wilder, Lewis M. Gilbert.

Essex North Conference. — Rev. Charles P. Mills, Rev. Levi Rodgers.

Essex South Conference. — Rev. James L. Hill, Rev. Charles B. Rice, Daniel O. Marshall.

Franklin Conference. — Rev. David K. Nesbit, Josiah Trow.

Hampden Conference. — Rev. Luther H. Cone, Rev. John W. Harding.

Hampshire Conference. — Rev. Elisha G. Cobb, A. Lyman Williston.

Hampshire East Conference. — Rev. George S. Dickerman, Wolcott Hamlin.

Mendon Conference. — Rev. Alfred E. Tracy.

Middlesex South Conference. — Rev. Edmund Dowse, Thomas Todd.

Norfolk Conference. — Rev. Oliver S. Dean, Rev. Robert W. Haskins.

Old Colony Conference. — Rev. Samuel C. Bushnell, Rev. Alonzo H. Quint.

Pilgrim Conference. — Rev. Samuel E. Evans.

Suffolk North Conference. — Rev. Charles P. H. Nason, E. Darwin Leavitt, Jr.

Suffolk South Conference. — Rev. Robert R. Meredith, Samuel B. Capen.

Suffolk West Conference. — Rev. Henry A. Hazen, S. Brainard Pratt.

Taunton Conference. — Rev. Elbridge Mix, Robert K. Remington.

Woburn Conference. — Rev. Charles R. Seymour, Rev. John G. Taylor.

Worcester Central Conference. — Rev. Archibald L. Love, G. Henry Whitcomb.

Worcester North Conference. — Rev. Herbert W. Stebbins, Horace Sanderson.

MICHIGAN.

General Association. — Rev. A. Hastings Ross, Rev. William H. Ryder, Cornelius A. Gower.

Cheboyan Conference. — Rev. Chauncey F. Van Auken, William Gill.

Chippewa and Mackinac Conference. — Rev. Charles E. Taggert.

Eastern Conference. — Rev. William H. Davis, Rev. Ward I. Hunt.

Genesee Conference. — Rev. William C. Calland, Rev. Fayette Hurd, Rev. Richard Lewis, Rev. Franklin Noble.

Grand River Conference. — Rev. Alexander R. Merriam, Rev. John Sailor.

Grand Traverse Conference. — Rev. William G. Puddefoot, Allen Brewer.

Jackson Conference. — Rev. William C. Allen, James B. Angell.

Kalamazoo Association. — Rev. Moses M. Martin, Rev. Peter W. Perry, George Parsons.

Lansing Association. — Rev. Leroy Warren, Charles C. Ellsworth.

Muskegon Association. — Rev. Levi F. Waldo.

Northern Central Conference. — Rev. John C. Van Auken.

Olivet Conference. — Rev. Horace R. Williams, George W. Keyes.

Southern Michigan Conference. — Rev. Edwin T. Branch, A. A. Luce.

MINNESOTA.

General Congregational Association. — Rev. Enion C. Evans, Rev. Marcus W. Montgomery.

Anoka Conference. — Rev. Isaac L. Cory, Rev. Samuel V. S. Fisher, Charles W. Hackett.

Central Conference. — Rev. John W. Hargrave.

Mankato Conference. — Rev. David Henderson.

Minnesota Valley Conference. — Rev. Kingsley F. Norris.

Northern Pacific Conference. — Rev. William H. Medlar, Rev. Edward M. Noyes.

Owatonna Conference. — Rev. George Huntington.

Winona Conference. — Rev. John H. Crum.

MISSISSIPPI.

Congregational Association. — Rev. Charles L. Harris, Rev. G. Stanley Pope.

MISSOURI.

Kansas City Association. — Rev. Henry Hopkins.

Kidder Association. — Rev. Robert J. Mathews.

Springfield Association. — Rev. George S. Ricker, Charles E. Harwood.

St. Louis Association. — Rev. Edwin B. Burrows, Rev. James G. Merrill.

MONTANA.

Helena Conference. — Rev. Stryker A. Wallace.

NEBRASKA.

General Association. — Rev. Harmon Bross, Rev. Willard Scott.

Blue Valley Association. — Rev. William P. Bennett, Rev. Abraham A. Cressman, Rev. Orville V. Rice, Rev. Jeremiah D. Stewart, Charles H. Abernethy.

German Association. — Rev. George E. Albrecht.

Lincoln Association. — Rev. Edward H. Ashmun, Rev. George W. Wainwright, Fred Bellows.

NEW HAMPSHIRE.

General Association. — Rev. Samuel L. Gerould, Rev. George E. Street.

Cheshire Conference. — Rev. Gabriel H. De Bevoise.

Grafton Conference. — Rev. Samuel C. Bartlett, Rev. Edgar T. Farrill.

Hillsboro Conference. — Rev. John C. Rollins.

Merrimack Conference. — Rev. Cassander C. Sampson.

Rockingham Conference. — Rev. Charles Tenney, Rev. Albert Watson, John J. Bell.

Strafford Conference. — Rev. John M. Dutton, Rev. George E. Hall, Rev. S. Girard Norcross.

NEW JERSEY.

Congregational Association. — Rev. Frank A. Johnson, Rev. Stephen M. Newman, William H. Wanamaker, Alfred Wood.

NEW YORK.

General Association. — Rev. Lyman Abbott, Rev. Charles C. Creegan, Rev. James G. Roberts, John E. Bradley, Herbert M. Dixon.

Black River and St. Lawrence Association. — Rev. William T. Stokes, Jesse B. Wilson.

Central Association. — Rev. William A. Robinson, Rev. Henry T. Sell.

Genesee Association. — Rev. Albert F. Pierce.

Hudson River Association. — Rev. William E. Park, Rev. William S. Smart.

Long Island Association. — Rev. William H. Woodwell.

Manhattan Association. — Rev. George F. Pentecost, Rev. Samuel H. Virgin.

New York and Brooklyn Association. — Rev. William Lloyd.

Oneida, Chenango, and Delaware Association. — Rev. Dwight E. Marvin, Rev. Granville W. Nims, Ira E. Sherman.

Ontario Conference. — Rev. Thomas H. Griffith, Zophar Willard.

Western Association. — Rev. Elliot C. Hall, Augustine W. Ferrin.

OHIO.

Congregational Association. — Rev. Edgar V. H. Danner, Rev. Julian M. Sturtevant, William Sumner, Walter C. Tisdel.

Central North Conference. — Rev. Stafford W. Meek, Rev. George H. Peeke.

Central Ohio Conference. — Rev. Washington Gladden.

Central South Conference. — Rev. Richard M. Jones.

Cleveland Conference. — Rev. Henry M. Tenney, Rev. Edwin E. Williams, John G. Jennings.

Eastern Ohio Conference. — Rev. William Lewis.

Grand River Conference. — Rev. John H. Hull, Rev. Charles A. Richardson.

Marietta Conference. — Rev. Cornelius E. Dickinson.

Medina Conference. — Rev. William S. Ament.

Miami Conference. — Rev. Josiah Strong.

Plymouth Rock Conference. — Rev. John T. Blanchard, Rev. Isaac E. Carey.

Toledo Conference. — Rev. Henry M. Bacon.

Trumbull and Mahoning Conference. — Rev. John L. Davies.

OREGON.

Congregational Association. — Rev. George H. Atkinson, Rev. Ephraim P. Roberts.

PENNSYLVANIA.

Eastern Association. — Rev. John Edwards.

Western Association. — Rev Hugh E. Thomas.

RHODE ISLAND.

Congregational Conference. — Rev. Thomas Laurie, Rev. Alexander McGregor, Herbert J. Wells.

TENNESSEE.

Central South Association. — Rev. Henry S. Bennett, Rev. Benjamin A. Imes, Rev. Simon P. Smith.

TEXAS.

North Texas Association. — Rev. George M. Sanborne.

UTAH.

General Association. — Rev. Edward A. Benner.

VERMONT.

General Convention. — Rev. Charles M. Lamson, Franklin Fairbanks.

Addison Conference. — Rev. Milan C. Stebbins.

Bennington Conference. — Rev. Parsons S. Pratt

Caledonia Conference. — Rev. Joseph Boardman.

Chittenden Conference. — Rev. Azel W. Wild, Rev. William D. Williams.

Franklin and Grand Isle Conference. — Rev. Herbert R. Titus.

Orange Conference. — Rev. Henry Cummings.

Orleans Conference. — Rev. Matthew A. Gates, Orlo H. Austin.

Rutland Conference. — Rockwood Barrett.

Washington Conference. — Rev. William S. Hazen.

Windham Conference. — Rev. Henry A. Goodhue.

Windsor Conference. — Rev. Samuel W. Dike, Jacob S. Stimson.

WASHINGTON.

Puget Sound Association. — Rev. Clark C. Otis.

WISCONSIN.

Congregational Convention. — Rev. Aaron L. Chapin, Rev. Lorenzo J. White.

Beloit Convention. — Rev. David L. Holbrook, C. M. Blackman.

La Crosse Convention. — Rev. William Crawford.

Lemonweir Convention. — Rev. John Rowland, H. F. C. Nichols.

Madison Convention. — Rev. Charles H. Richards, Clement E. Warner.

Milwaukee Convention. — Rev. William L. Bray, Rev. Charles W. Camp, Edward D. Holton.

Northwestern Convention. — Rev. Henry Ketcham, Elijah Swift.

Southwestern Convention. — Rev. Homer W. Carter, Rev. Alva A. Hurd.

Welsh Association. — Rev. Griffith Griffiths, Rev. John P. Williams.

Winnebago Convention. — Rev. John Faville, Rev. Samuel T. Kidder, Jackson Tibbits, Isaac N. Woodruff.

HONORARY MEMBERS.

Officers and Appointees of the Council.

Registrar. — Rev. William H. Moore.

Preacher. — Rev. George P. Fisher.

Provisional committee. — Rev. Henry Fairbanks, Rev. George F. Magoun, Rev. Frederick A. Noble, Rev. William M. Taylor, Edwin S. Jones.

National committee on Sunday-school work. — Rev. Henry A. Stimson, Rev. Francis N. Peloubet.

Committee on monument to John Robinson. — Eliphalet W. Blatchford.

Committee on the state of the churches. — Rev. George R. Leavitt.

Committee on the pastorate. — Rev. Robert G. Hutchins, Rev. Miner W. Fairfield, Rev. Burke F. Leavitt.

Committee on ministerial relief. — Rev. Martin K. Whittlesey, Rev. Richard Cordley, Rev. Wolcott B. Williams.

Committee on Indian affairs. — Rev. William H. Ward, Rev. Alfred L. Riggs.

Committee on systematic giving. — Rev. George R. Merrill, Rev. Francis E. Clark.

To present papers. — Rev. Alvah L. Frisbie, Rev. Henry L. Hubbell, Rev. George H. Ide.

Reporting service as delegate. — Rev. Joseph E. Roy.

By vote of the Council. — Rev. Zachary Eddy, Rev. Richard B. Thurston.

Delegates from National Congregational Charitable Societies.

American Board of Commissioners for Foreign Missions. — Rev. Nathaniel G. Clark.

American Congregational Union. — Rev. Levi H. Cobb.

American Home Missionary Society. — Rev. Walter M. Barrows.

American Missionary Association. — Rev. James Powell.

New West Education Commission. — Rev. Charles R. Bliss.

Congregational Sunday School and Publishing Society. — Rev. Albert E. Dunning.

DELEGATES FROM THEOLOGICAL SEMINARIES.

Andover. — Rev. Egbert C. Smyth.
Oberlin. — Rev. George F. Wright.
Chicago. — Rev. Samuel I. Curtiss.

DELEGATES FROM CORRESPONDING BODIES.

African Methodist Episcopal Church. — Rev. Charles S. Smith.

Congregational Union of Toronto and Quebec. — Rev. David Beaton.

Swedish Evangelical Mission Union of the United States. — Rev. A. Hallner, editor of the "Swedish Mission Friend," Chicago, Ill.; Rev. C. A. Bjork, president of the Swedish Evangelical Mission Union and pastor of the Swedish Mission church, North Side, Chicago; Rev. F. M. Johnson, pastor of the Tabernacle church, South Side, Chicago.

STATISTICAL SECRETARIES OF STATE AND TERRITORIAL BODIES.

Dakota. — Rev. William B. Hubbard.
Iowa. — Rev. James B. Chase.
Michigan. — Rev. John P. Sanderson.
Minnesota. — Rev. John B. Fairbank.
Missouri. — Rev. George C. Adams.
Wisconsin. — Rev. Henry A. Miner.

It appearing that Rev. Zachary Eddy, of Georgia, was elected delegate by a local body of less than six churches, it was

Resolved, That while we deeply regret that it does not seem possible for us, in accordance with our constitution, to admit Rev. Zachary Eddy, of Georgia, as a member in full of this body, we tender our earnest sympathy to our brethren in Atlanta, and invite him to sit as an honorary member of this Council.

Organization.

Lorrin A. Cooke, of Connecticut, was chosen moderator, and was conducted to the chair by Rev. Messrs. Lyman Abbott, of New York, and Smith Baker, of Massachusetts, and made a brief address.

Rev. John K. McLean, of California, and Rev. Benjamin A. Imes, of Tennessee, were chosen assistant moderators.

Rev. Messrs. Edgar V. H. Danner, of Ohio, and Azel W. Wild, of Vermont, were chosen assistant registrars.

Committees.

The following committees were appointed by the moderator: —

On nominations. — Rev. James L. Hill, of Massachusetts; Rev. Levi H. Cobb, of New York; Rev. Julian M. Sturtevant, of Ohio; Caleb F. Gates, of Illinois; G. Henry Whitcomb, of Massachusetts.

On business. — Samuel B. Capen, of Massachusetts; Rev. William H. Davis, of Michigan; Rev. Henry Hopkins, of Missouri; Rev. Charles M. Lamson, of Vermont; Nathan P. Dodge, of Iowa.

A *finance committee* was appointed as follows: James W. Scoville, of Illinois; Franklin Fairbanks, of Vermont; Samuel Gilbert, of Maine.

Provisional committee.

The provisional committee made a report with recommendations.[1] The report was accepted, and it was

Voted, That the recommendations be referred to a committee including three laymen.

At 4.45, a recess was taken till 7.

Wednesday Evening, Oct. 13.

Committees.

At 7, the committee on nominations made a report, in part, which was accepted, and committees were appointed as follows: —

On the recommendations of the provisional committee. — Rev. Frank P. Woodbury, of Illinois; Rev. William E. Park, of New York; Rev. James G. Merrill, of Missouri; Rev. Truman O. Douglass, of Iowa; Edward D. Holton, of Wisconsin; William B. Washburn, of Massachusetts; Charles W. Hackett, of Minnesota.

On statements of theological seminaries. — Rev. Messrs. George F. Pentecost, of New York; Henry M. Tenney, of Ohio; Charles H. Richards, of Wisconsin.

On Statements of National Congregational Charitable Societies, — namely: —

New West Education Commission. — Rev. Messrs. Washington Gladden, of Ohio; Edward A. Benner, of Utah; Edwin E. Williams, of Ohio.

[1] Page 72.

American Congregational Union. — Rev. Messrs. Marcus W. Montgomery, of Minnesota; Harmon Bross, of Nebraska; George M. Sanborne, of Arkansas.

Congregational Sunday-School and Publishing Society. — Rev. Messrs. Charles C. Creegan, of New York; William H. Davis, of Michigan; James B. Gregg, of Colorado.

American Board of Commissioners for Foreign Missions. — Rev. Edward P. Goodwin, of Illinois; Rev. William Windsor, of Illinois; James M. W. Hall, of Massachusetts.

American Home Missionary Society. — Rev. Josiah Strong, of Ohio; Rev. George H. Atkinson, of Oregon; William H. Wanamaker, of Pennsylvania.

American College and Education Society. — Rev. George Huntington, of Minnesota; Rev. Joshua M. Wellman, of Massachusetts; Martin L. Mead, of Colorado.

American Missionary Association. — Rev. Messrs. William H. Ryder, of Michigan; Charles H. Daniels, of Maine; Joseph H. Twichell, of Connecticut.

Nominations remaining were laid on the table.

Public worship. — Sermon. — The Lord's supper.

The Council engaged in public worship, in which Rev. George C. Adams, of Missouri, conducted the opening service; Rev. George P. Fisher, of Connecticut, preached from 1 Corinthians 3: 2, "For other foundation can no man lay than that is laid, which is Jesus Christ"; [1] and the body united with Union Park Congregational church in the Lord's supper, administered by Rev. Messrs. Zachary Eddy, of Georgia, and Aaron L. Chapin, of Wisconsin.

At 9.45, the Council adjourned till 9 A. M. on Thursday.

THURSDAY MORNING, Oct. 14.

Minutes. — Daily order.

At 9, the moderator took the chair and prayer was offered by Rev. Flavel Bascom, of Illinois.

The minutes of Wednesday were revised and approved.

The following order for the daily sessions was adopted:

Business, 9–9.30 A. M.; devotion, 9.30–10; recess, 12.30–2.30 and 5.30–7.30; adjourn, 9.30.

[1] Page 55.

Chicago Congregational Club.[1]

An invitation from the Chicago Congregational Club to a reception at the First Congregational church, on Friday evening, was accepted.

Year-Book.

A memorial from the General Association of Illinois, relating to the Year-Book, was received and referred to the finance committee.[2]

Woman's Home Missionary Association.

A resolution relating to the Woman's Home Missionary Association was accepted and referred to the following *committee:* Rev. Robert R. Meredith, of Massachusetts; Rev. Charles Seccombe, of Dakota; Rev. Henry S. Bennett, of Tennessee.

Indian affairs.

A memorial from Dakota, relating to the Indian work of the American Missionary Association, was received and referred to the committee on Indian affairs.[3]

Proposed amendment of the constitution.

The following resolution was accepted for action in 1889: —

Resolved, That the constitution be amended by omitting the word "third" in the first article, and by substituting the word "annual" for the word "triennial," wherever it occurs in articles 3, 4, and 5.

Devotion.

The Council spent the half-hour from 9.30 till 10 in devotion, led by James M. W. Hall, of Massachusetts.

Constitution.

Questions relating to the constitution were received, and it was *voted*, That they be referred to a committee.

Services for next Sabbath.

The following were appointed a *committee on services for next Sabbath:* Rev. Messrs. Julius C. Armstrong, Edward F. Williams, William A. Lloyd, of Illinois.

Welcome.

Rev. Edward P. Goodwin, of Illinois, gave an address of welcome.

[1] Page 363. [2] Page 358. [3] Page 360.

Constitution and by-laws.

By-law 9 was amended by omitting the last sentence.

A memorial relating to changes in the constitution and by-laws was received and referred to the committee on recommendations of the provisional committee.[1]

Inter-denominational council.[2]

The following were appointed a *committee on a memorial from the Congregational Association of Ohio relating to an inter-denominational council:* Rev. Nathaniel A. Hyde, of Indiana; Rev. Charles B. Rice, of Massachusetts; Charles E. Harwood, of Missouri. A resolution on the same subject was accepted and referred to said committee.

Publishing committee. — Secretary.

The report of the publishing committee was presented, accepted, and referred to the finance committee.[3]

The secretary presented a report,[4] and, as a supplement, recommendations of a conference of statistical secretaries, which were accepted and referred to the following *committee:* Rev. A. Hastings Ross, of Michigan; Rev. Charles H. Pope, of Maine; Thomas Todd, of Massachusetts.

Thanks.

It was *voted*, That the thanks of the Council be tendered to Rev. George P. Fisher, of Connecticut, for his sermon, and that a copy be requested for publication.

Treasurer.

The treasurer presented a report,[5] which was accepted and referred to the finance committee.

Officers and Committees for 1886–89.

The following officers and committees were appointed for the next three years: —

Secretary. — Rev. Henry A. Hazen, of Massachusetts.

Registrar. — Rev. William H. Moore, of Connecticut.

Treasurer. — Rev. Lavalette Perrin, of Connecticut.

Auditor. — David N. Camp, of Connecticut.

Publishing committee. — Rev. Henry M. Dexter, of Massachusetts; Rev. Alonzo H. Quint, of New Hampshire; and the secretary, registrar, and treasurer.

[1] Pages 79, 353. [2] Page 356. [3] Page 16. [4] Page 84. [5] Page 93.

Committee on Sunday-school work. — Rev. Smith Baker, of Massachusetts; Rev. William G. Puddefoot, of Michigan; Thomas Pope, of Illinois.

Salutations.[1]

It was *voted*, That the moderator send our Christian greetings to the National Conference of Free Baptist Churches, now in session in Marion, Ohio.

American Missionary Association.[2]

The committee on the statement of the American Missionary Association, after an address by Rev. James Powell, of New York, secretary, presented a report with resolutions. The report was accepted, and the resolutions were adopted as follows: —

Resolved, That the Council recommend that the churches contribute, during the coming year, the sum of $350,000 to the work of the American Missionary Association.

Resolved, That the Council advise the officers of the Association, and the trustees of its charitable institutions of learning, to put forth every effort to secure the speedy endowment of these institutions, in order to assure their existence and permanent usefulness, and thus make it possible for the Association to extend its work.

At 12.30, a recess was taken till 2.30.

THURSDAY AFTERNOON, Oct. 14.

Limitation of time.

At 2.30, it was *voted*, That thirty minutes be allowed for the report on, and the presentation of, each of the national Congregational charitable societies, which remain to be considered.

Union of Congregationalists and Free Baptists.[3]

Resolutions relating to the uniting of the Free Baptists and the Congregationalists in one body, were accepted and referred to the following *committee:* Rev. Alonzo H. Quint, of New Hampshire; Rev. George E. Street, of New Hampshire; Rev. Smith Baker, of Massachusetts; Franklin Fairbanks, of Vermont; Rev. Charles C. Creegan, of New York; Rev. William M. Brooks, of Iowa; Robert K. Remington, of Massachusetts.

[1] Page 363. [2] Pages 127–139. [3] Page 358.

Comity.

A memorial from the American Home Missionary Society, relating to comity, was received, and it was *voted*, That it be referred to a committee.[1]

Charter. — Trustees of National Council.

The following was adopted: —

Whereas, The General Assembly of Connecticut, at its session, January, 1885, passed the following act of incorporation:

"*Resolution incorporating the Trustees of the National Council of the Congregational Churches of the United States.*

General Assembly, January Session, A. D. 1885.

Resolved by this Assembly: —

Section 1. That Julius H. Seelye, Frederick A. Noble, Henry Fairbanks, William M. Taylor, George F. Magoun, E. S. Jones, Samuel B. Capen, Henry A. Hazen, William H. Moore, Lavalette Perrin, and such other persons as may be associated with them, and their successors, be, and they hereby are, constituted a body politic and corporate, under the name of The Trustees of the National Council of the Congregational Churches of the United States.

Sec. 2. The object of the corporation is to do and promote charitable and Christian work for the advancement of the general interests of the Congregational churches of this country, in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States; and said corporation may co-operate with any other societies under the charge and control of churches of the Congregational order in the United States.

Sec. 3. Said corporation may acquire, by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purpose of its creation, not exceeding sixty thousand dollars in value, and may make any contracts for promoting its objects and purposes not inconsistent with law.

Sec. 4. The said National Council may make rules, orders, and regulations for the government of said board of Trustees, and said board shall, at all times, be subject to the direction and control of said Council.

Sec. 5. The persons named in the first section of this resolu-

[1] Page 357.

tion shall be the corporators under this charter, until the appointment of Trustees by said National Council at its next regular meeting, which Trustees, when so appointed, shall be the successors of said corporators, with all the powers conferred upon this corporation, and said Council may fix the number of said Trustees and their terms of office, and may provide for filling vacancies in their number.

SEC. 6. This act of incorporation shall take effect when accepted by a majority of the persons mentioned in Sec. 1 hereof, and by said National Council at its next regular meeting."

And *whereas*, The persons named as corporators have unanimously accepted the aforesaid act;

Resolved, That the same be, and it is hereby, accepted by this Council.

Resolved, That this National Council, by this act, constitutes and empowers its provisional committee for the time being as the Trustees incorporated by the foregoing act, who shall have in charge and administer all moneys and other values belonging to it, or which may be contributed, bequeathed, or intrusted to it, limited only by their charter, the acts of this Council, or the expressed will of the donors.

Resolved, That these Trustees shall hold office during the period of three years, or until their successors are appointed. They may choose their own officers; adopt all needful rules; meet from time to time, as there is need; fill vacancies in their number occasioned by resignation or disability, during the intervals between the regular meetings of the Council; and adopt such measures to secure the ends of their appointment as seem to them expedient. Not less than four members shall constitute a quorum at their meetings for business, and they shall keep a full record of all such meetings, and report to this body.

American Peace Society.[1]

A memorial from the American Peace Society was received and referred to the following *committee:* Rev. Elbridge Mix, of Massachusetts; Rev. Martin L. Williston, of Iowa; Wolcott Hamlin, of Massachusetts.

Young People's Society of Christian Endeavor.

It was *resolved*, That this Council looks with favor upon the work accomplished by the Young People's Society of Christian

[1] Page 364.

Endeavor; recognizes the hand of Providence in bringing forward this method of Christian nurture; and commends it to the earnest consideration of the pastors and churches.

American Board of Commissioners for Foreign Missions.

Rev. Nathaniel G. Clark, of Massachusetts, secretary, spoke in behalf of the American Board of Commissioners for Foreign Missions.[1]

Tests of church membership and the interests of the churches.[2]

The committee "to report, in 1886, some system of economizing and utilizing our ministerial force; and also to investigate and report on the small accessions to the churches of our order on confession of faith during the past few years; and to make such recommendations as they may think proper to promote a larger increase in the future," deciding to present a separate report on each topic, made a report on the second, or practically on the question, "Will the interests of our churches be served by a relaxation of the ordinary tests of church membership?" which was accepted, and after prayer by Rev. Nelson Millard, of Connecticut, and singing "Must Jesus bear the cross alone?" was approved.

By leave of the Council, Rev. J. Leonard Corning, of Indiana, read a paper on the same question.

The time and place of the next triennial session.

On invitation from Plymouth church, Worcester, Mass., it was *voted*, That the next triennial session be held there, beginning at 10 A. M., Tuesday, October 9, 1889.

Prayer was offered by Rev. Benjamin A. Imes, of Tennessee, assistant moderator.

At 5.30, a recess was taken till 7.30.

THURSDAY EVENING, Oct. 14.

The future of Congregationalism.

At 7.30, prayer was offered by Rev. Francis Williams, of Connecticut.

Rev. Henry A. Stimson, of Missouri, read a paper on the future of Congregationalism.[3]

Prayer was offered by Rev. Charles M. Lamson, of Vermont.

At 9.30, the body adjourned till 9 A. M. on Friday.

[1] Page 109. [2] Pages 33 and 286. [3] Page 175.

FRIDAY MORNING, Oct. 15.

Minutes. — Correspondence with other bodies. — Committees.

At 9, the moderator took the chair, and prayer was offered by Rev. John K. McLean, of California, assistant moderator.

The minutes of Thursday were revised and approved.

Rev. Joseph E. Roy, of Illinois, as a delegate from this body, reported attendance at the meeting of the African Methodist Episcopal Church.

Nominations of committees were taken from the table and adopted as follows: —

On the paper on the churches on the border land of self-support. — Rev. James G. Roberts, of New York; Rev. Amasa A. Brown, of Dakota; A. Lyman Williston, of Massachusetts.

On memorial of American Home Missionary Society on comity. — Rev. Joseph Ward, of Dakota; Rev. Samuel W. Dike, of Vermont; James M. Haven, of California.

On questions on the constitution. — Rev. Abijah P. Marvin, of Massachusetts; John J. Bell, of New Hampshire; Nathan P. Dodge, of Iowa.

Devotion.

The Council spent the half-hour from 9.30 till 10 in devotion, led by Rev. Flavel Bascom, of Illinois.

American Home Missionary Society.[1]

The committee on the statement of the American Home Missionary Society made a report, which was accepted, and was followed by addresses from Rev. Messrs. Walter M. Barrows, of New York, secretary; Henry A. Schauffler, of Ohio; William G. Puddefoot, of Michigan.

Inter-denominational council.[2]

A memorial from the Congregational Association of Ohio, relating to an inter-denominational council, was received and referred to the committee on that subject.

Ministerial relief.[3]

The committee on ministerial relief presented a report, which was read in part and laid on the table.

[1] Pages 119–125. [2] Page 356. [3] Pages 29 and 322.

The pastorate and ministerial standing.[1]

The committee on the pastorate and ministerial standing presented a report with resolutions. The report was accepted, and it was *voted*, That the resolutions be printed for the convenience of the Council.

Knowles legacy.[2]

Rev. Henry A. Stimson, of Missouri, offered resolutions relating to the legacy of Mrs. Helen C. Knowles, late of Worcester, Mass., which were accepted and referred to the following *committee:* Rev. Alexander R. Merriam, of Michigan; Rev. Charles R. Seymour, of Massachusetts; Joseph L. Shipley, of Massachusetts.

Committees merged.

The committees on the memorials from Ohio and from the American Home Missionary Society were made one *committee* as follows: Rev. Joseph Ward, of Dakota; Rev. Samuel W. Dike, of Vermont; Rev. Charles B. Rice, of Massachusetts; Charles E. Harwood, of Missouri; James M. Haven, of California.

Prayer was offered by Rev. William E. Park, of New York.

At 12.30, a recess was taken till 2.30.

FRIDAY AFTERNOON, Oct. 15.

At 2.30, prayer was offered by Rev. Arthur Little, of Illinois.

It was *voted*, That Rev. George F. Pentecost, of New York, present his paper on "The relation of Congregationalism to the work of evangelization," at the New England church, Sunday morning, and in this church on Sunday evening.

Congregational Sunday-School and Publishing Society.[3]

The committee on the statement of the Congregational Sunday-School and Publishing Society presented a report with resolutions, and addresses were made by Samuel B. Capen, of Massachusetts, president of the society, and W. D. Gray, of Dakota. The report was accepted, and the resolutions were adopted as follows: —

Resolved, (1) That the churches represented by this Council raise at least $100,000 each year for the next three years for the Congregational Sunday-School and Publishing Society for its missionary work.

[1] Page 312. [2] Page 96. [3] Pages 152–157.

Resolved, (2) That we recommend that a committee on Sunday schools be appointed, who, through state and local associations, shall gather statistics and in other ways advance the interests of our Sunday schools, and make a report at the next National Council.

Resolved, (3) That we most earnestly commend the admirable publications of the Society, and recommend that all our churches and Sunday schools manifest their loyalty to the denomination with which they are connected by patronizing their own publishing house.

The pastorate and ministerial standing.[1]

The resolutions on the pastorate and ministerial standing, having been printed, were discussed, and it was *voted*, That they be referred to a committee of five.

At 5.15, the Council adjourned till 9 A. M. on Saturday.

FRIDAY EVENING, Oct. 15.

Chicago Congregational Club.

From 6 till 11, the members of the Council were the guests of the Chicago Congregational Club, at the First Congregational church.

SATURDAY MORNING, Oct. 16.

Minutes.

At 9, the moderator called the body to order, and prayer was offered by Martin L. Mead, of Colorado.

The minutes of Friday were revised and approved.

Changes in by-laws and rules of order.

The committee on recommendations of the provisional committee made a report with recommendations.[2] The report was accepted, and the recommendations were amended and adopted as follows: —

Amend By-law III by omitting the word "seats," and substituting the words "all the privileges of members."

Amend By-law V by inserting after the words "seven persons," the words "two of whom shall have been members of the last previous provisional committee."

[1] Page 319. [2] Page 79.

Amend By-law X by substituting for the words "one hour," the words "three quarters of an hour," and by inserting after the word "report," the words "no speaker upon any motion, or resolution, or any paper read, shall occupy more than ten minutes."

Amend By-law XIV so that it shall read: "The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee."

Add the following By-law: "The presiding officers shall retain their offices until their successors are chosen; and the presiding moderator, at the opening of the session subsequent to the one at which he was elected, shall name the nominating committee, the business committee, and the committee on credentials; and he shall be an honorary member of the Council."

Amend the rules of order by inserting between (*a*) and (*b*) the following: "But the Council at any time, on the motion of one member, seconded by five other members and by a two-thirds vote of those present and voting, may order a vote to be taken upon the pending question; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak; but during that time, no speaker shall speak more than five minutes."

Add to the rules of order the following: "Ordinarily voting shall be *viva voce*, or by show of hands, but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the minutes, and published in the printed reports of the proceedings."

The pastorate and ministerial standing.

The following were appointed the *committee on the resolutions on the pastorate and ministerial standing:* [1]Rev. Henry M. Dexter, of Massachusetts; Rev. Alonzo H. Quint, of New Hampshire; Rev. A. Hastings Ross, of Michigan; Rev. John K. McLean, of California; Nathan P. Dodge, of Iowa.

Devotion.

The Council spent the half-hour from 9.30 till 10 in devotion, led by Rev. Willard Scott, of Nebraska.

[1] Page 319.

Work among the Scandinavians. — A committee.

Rev. Marcus W. Montgomery, of Minnesota, spoke of the work among the Scandinavians, and the following were appointed a *committee* to co-operate with him in relation to needs in Norway and Denmark: Rev. John H. Crum, of Minnesota; Charles E. Mitchell, of Connecticut; Rev. Frederick E. Emrich, of Illinois.

Salutations.[1]

A telegram of greetings was received from the churches of Concord, N. H., to which a response was ordered.

New West Education Commission. — Committee.[2]

The committee on the statement of the New West Education Commission made a report which was accepted. Addresses were made by Rev. Edward A. Benner, of Utah, and Rev. Charles R. Bliss, of Illinois, secretary.

The following resolutions were adopted: —

Resolved, That we recognize with respect a loyal and intelligent minority resident in Utah; and that we protest in advance against the admission of Utah as a state at any time without the consent of that loyal minority.

Resolved, That James B. Angell, of Michigan; Rev. William M. Brooks, of Iowa; John G. Jennings, of Ohio, be a committee to appoint a committee of five to proceed to Utah and make a thorough and careful examination of Mormonism, its character and temper and purpose; and especially to examine the condition of Christian schools, particularly our own, and ascertain their fitness as instruments for the weakening and ultimate overthrow of that gigantic evil.

Churches on the border land of self-support.[3]

Rev. Alvah L. Frisbie, of Iowa, read a paper on churches on the border land of self-support; and Rev. James G. Roberts, of New York, followed with an address. The paper was referred to the committee on that subject.

The pastorate and ministerial standing.

The committee on the resolutions on the pastorate and ministerial standing reported resolutions, which were accepted and laid on the table to be printed.

[1] Page 363. [2] Pages 160, 173. [3] Page 195.

Services of next Sabbath.

The committee on the services of next Sabbath made a report, which was accepted and approved.

Marriage and divorce.

Resolutions on marriage and divorce were accepted and referred to the committee on business.

Prayer was offered by Rev. Franklin W. Fisk, of Illinois.

At 12.30, a recess was taken till 2.30.

SATURDAY AFTERNOON, Oct. 16.

American Congregational Union.[1]

At 2.30, prayer was offered by Rev. Benjamin J. Relyea, of Connecticut. The committee on the statement of the American Congregational Union, after addresses by Rev. Levi H. Cobb, of New York, secretary; Rev. Marcus W. Montgomery, of Minnesota, and Rev. Harmon Bross, of Nebraska, made a report with a resolution. The report was accepted, and the resolution was adopted as follows: —

Resolved, That the sum of $300,000 annually for the next three years is imperatively needed for the important work of this society, that it may meet the regular demands upon its treasury and advance to the new work which the providences of God are laying at its door; $100,000 of this sum to be used in helping the new and weak churches on the frontier; $100,000 for aid in building in the larger centres, and $100,000, imperatively demanded, for new work in our great cities; this last amount to be raised by contributions in larger sums from individual donors.

Indian affairs.

The committee on Indian affairs, and on the memorial on the Indian work of the American Missionary Association, presented a report with resolutions. Rev. Artemas Ehnamani, pastor of Pilgrim church, Santee Agency, Nebraska, made an address which was translated by Rev. Alfred L. Riggs, of Nebraska, and was accompanied by singing in Dakota and in English by a choir of Indian young men and maidens.

The report was accepted,[2] and the resolutions were adopted, as follows: —

[1] Pages 147, 151.

[2] Page 345.

Resolved, (1) That we are grateful to God that, in some measure, he is waking up our people and our government to a sense of their duty to the Indians; and that we urge larger appropriations from the government for the education of the Indians, and that it is the duty of congress immediately to pass a general law providing for their settlement upon allotments, the sale for their benefit of their surplus land, and their admission to citizenship.

Resolved, (2) That the great Indian question before the churches of the land is, how to carry the gospel of Christ to every Indian.

Resolved, (3) That we feel that it is the duty of our Congregational churches to enter this work more earnestly, systematically, and thoroughly than they have yet done.

Resolved, (4) That while we recognize the zeal and faithfulness of the American Missionary Association, under whose direction the amount expended for the education and evangelization of the Indians has risen in three years from $20,000 to $43,000, exclusive of government aid secured by it for our schools, — the time has come, in our opinion, for the American Missionary Association to organize with special reference to carrying on this Indian work even more largely and vigorously; and to this end we suggest that the Association at its annual meeting consider the wisdom of setting apart, or electing, one secretary, who shall give undivided attention to this Indian work; and furthermore, the multiplying of such agencies as may be needed to enlighten our membership generally on the great need and success of mission work among the Indians.

John Robinson. — Committee.[1]

The committee on a monument to John Robinson presented a report with resolutions. The report was accepted, and the resolutions were adopted, as follows: —

Resolved, That the National Council of the Congregational Churches of the United States of America gratefully transmits to the Honorable *Gemeente Commissie* of the city of Leyden, Holland, its hearty thanks for the courteous response made by that *Gemeente* to its representatives in the matter of the erection, on the outside wall of the church of St. Peter, of a monumental tablet to John Robinson, who is held in reverence by this Council as, under God, largely the founder of these churches, and will proceed, at

[1] Page 339.

its earliest convenience, to the erection of such a monument under the kind permissive supervision of the *Commissie*.

Resolved, That the thanks of this Council be tendered to Mr. F. deStoffellaer, of Leyden, for his valuable aid in this connection.

The *committee*, constituted as follows, were continued, namely: Rev. Henry M. Dexter, of Massachusetts; Rev. Samuel C. Bartlett, of New Hampshire; Rev. George E. Day, of Connecticut; Rev. John K. McLean, of California; Alfred S. Barnes, of New York; Eliphalet W. Blatchford, of Illinois; Rev. William A. Robinson, of New York.

Temperance.

Rev. Samuel H. Virgin, of New York, read a paper on temperance, and offered the following resolutions, which were adopted: —

Resolved, (1) That the National Council of Congregational Churches, recognizing the unfinished condition of the great conflict with intemperance, and rejoicing in the evidence of widening interest in the final triumph of temperance principles and the multiplying of helpful contestants, does again, as in former sessions, declare cordial sympathy with all workers seeking by Christian methods to lessen the evils and destroy the practice of using intoxicating liquors as a beverage; and that, since no conflict is of greater concern to the welfare and perpetuity of our institutions, we recommend to all our pastors and churches the profoundest interest and co-operation in every legitimate method in operation, and to be set in operation, to secure this end.

Resolved, (2) That we urge that, publicly and privately, efforts to lessen the number of, and bring to an end, the saloons and tippling houses in every community, be encouraged: that prayer be made unto God without ceasing for the removal of this greatest curse from our land; that public meetings be held frequently in our churches, and sermons be delivered by our ministers, for the increased agitation of this subject, and the larger education of the public conscience, that at length the total suppression of the liquor traffic may be secured throughout the land; that the relation of this evil to all other destructive influences, as revealed in our criminal courts, be made plain to all; that the gathering of trustworthy statistics concerning the whole temperance question under the direction of the national government be recommended; and

that unity be sought among all our workers for the purifying of our social drinking customs.

Resolved, (3) That with all great bodies of Christian believers, we attest our sense of the magnitude of the strife with this gigantic sin, the appalling evils and immense destruction attending it, and the appealing necessity of a speedy victory.

Ministerial relief.[1]

The reading of the report of the committee on ministerial relief was resumed and finished. The report was accepted, and with a resolution on the same subject was referred to the committee on resolutions relating to the Knowles legacy.

At 5.45, a recess was taken till 7.30.

SATURDAY EVENING, Oct. 16.

At 7.30, Rev. Joseph F. Dudley, of Wisconsin, read the Scriptures and offered prayer.

Woman's Christian Temperance Union.[2]

A communication from the Woman's Christian Temperance Union was received and referred to the committee on business.

The Book we study.

Rev. Robert R. Meredith, of Massachusetts, made an address on "The Book we study." Rev. Frederick A. Noble, of Illinois, pronounced the benediction, and at 9.30, the Council adjourned till 7.30, Sunday evening.

SUNDAY EVENING, Oct. 17.

At 7.30, the moderator took the chair, and Rev. Frederick A. Noble, of Illinois, read the Scriptures, and Rev. Alvah L. Frisbie, of Iowa, offered prayer.

The relation of the Congregational churches to the work of evangelization.[3]

Rev. George F. Pentecost, of New York, presented a paper on the relation of the Congregational churches to the work of evangelization, and it was *voted*, That it be referred to a committee.

At 9.45, after the benediction by Rev. George F. Pentecost, of New York, the Council adjourned till 9 A. M., Monday.

[1] Pages 21, 321. [2] Page 46. [3] Page 209.

MONDAY MORNING, Oct. 18.

Minutes. — Salutations.

At 9, the moderator called the Council to order, and prayer was offered by Jackson Tibbits, of Wisconsin.

The minutes of Saturday and Sunday were revised and approved.

Rev. David Beaton presented the salutations of the Congregational Union of Ontario and Quebec, and of the Congregational churches of Newfoundland and Labrador.

Ministerial relief.[1]

A statement relating to a proposed gift for ministerial relief from Albert Curtis, of Worcester, Mass., was referred to the committee on the resolutions on the Knowles legacy.

Devotion.

The Council spent the half-hour from 9.30 till 10 in devotion, led by Rev. George H. Atkinson, of Oregon.

Theological seminaries.[2]

The committee on the statements of the theological seminaries made a report, which was accepted, and delegates of the seminaries were heard as follows: —

Andover. — Rev. Egbert C. Smyth, of Massachusetts.
Hartford. — Rev. Graham Taylor, of Connecticut.
New Haven. — Rev. George P. Fisher, of Connecticut.
Oberlin. — Rev. George Frederick Wright, of Ohio.
Chicago. — Rev. Samuel I. Curtiss, of Illinois.
Pacific. — Rev. John K. McLean, of California.

Ministerial supply. — The foreign population.

Rev. Josiah Strong, of Ohio, gave an address on ministerial supply.

Rev. Henry Hopkins, of Missouri, made an address on the work among our foreign population, and offered the following preamble and resolution, which were adopted: —

Whereas, The safety and prosperity of our country, and the interests of the kingdom of our Lord Jesus Christ, demand most energetic and persevering efforts on the part of all Christian people of our land for the thorough evangelization of our emigrant

[1] Page 97. [2] Pages 265–284.

populations, who in numbers and influence have become such a mighty factor in all national and religious life; and whereas, the signal favor of God, resting on the new work which the body of churches here represented has undertaken for such populations, makes our duty clear to prosecute such efforts with the utmost vigor; and because this cannot be done without training ministers and missionaries belonging to the various foreign nationalities to work for their fellow-countrymen; therefore, we most heartily commend and indorse the course pursued by Chicago and Oberlin Theological Seminaries, Carleton College, and the German Academy in Crete, Nebraska, in opening their doors to pious German, Scandinavian, and Slavic youths, and doing all their limited means allow to prepare the laborers without whom the work for emigrant populations must be a failure: and we urgently appeal to Congregational churches throughout the land to furnish these institutions of learning the needful means for the successful prosecution of their highly important part of the work. Therefore be it, —

Resolved, That to meet the pressing need of the hour, an endowment of fifty thousand dollars each for the Scandinavian and the German departments of Chicago Seminary, and the same sum for the endowment of the Slavic department at Oberlin, are imperatively required; and, because this is a question of national consequence, this Council recommends that an effort be at once made to secure such endowments.

Addresses on the subject were made by Rev. Messrs. George E. Albrecht, of Nebraska, and James G. Merrill, of Missouri.

Committees.

The following committees were appointed: —

On the paper on the relations of Congregational churches to the work of evangelization. — Rev. Messrs. Graham Taylor, of Connecticut; Julius C. Armstrong, of Illinois; Sedgwick P. Wilder, of Massachusetts.

Standing committee on marriage and divorce. — John J. Bell, of New Hampshire; Rev. Joseph Ward, of Dakota; James B. Angell, of Michigan; Rev. Julius H. Seelye, of Massachusetts; Nathan P. Dodge, of Iowa.

Salutations.

The salutations of the Swedish Evangelical Mission Union of the United States were presented by the following delegates: Rev.

A. Hallner, editor of the *Swedish Mission Friend*, of Chicago; Rev. C. A. Bjork, president of the Swedish Evangelical Mission Union, and pastor of the Swedish Mission church, Northside, Chicago; Rev. F. M. Johnson, pastor of the Swedish Tabernacle church, Southside, Chicago.

Rev. Henry M. Dexter, of Massachusetts, responded to the salutations from said Union and from Canada.

Sunday-school work.[1]

The committee of 1883 on Sunday-school work made a report with recommendations. The report was accepted, and the recommendations were adopted as follows: —

1. Uniformity of statistics, including in all cases, at least, the four following particulars: —

(1.) The whole number — officers, teachers, and scholars — belonging to the school.

(2.) The average attendance for the year.

(3.) The amount contributed by the school for benevolence during the year.

(4.) The number added to the church on profession from the Sunday school during the year

2. Committees on Sunday-school work in every state conference and association, and also in every local conference.

3. Increased support of our Sunday-School and Publishing Society, and especially in its missionary work, where it has been so faithful and successful in "the little," that the denomination should give it "the much," and bid it go up higher and do its larger work.

4. Children's day to be observed annually, on the second Sabbath in June.

5. Normal classes for the training of Sunday-school teachers.

6. The "home school" for those unable to attend the regular sessions of their Sunday schools.

7. Supplemental lessons to complete and perfect the system of instruction.

Salutations.

Salutations by telegram were received from the National Conference of Free Baptists now in session at Marion, Ohio.[2]

[1] Page 100. [2] Page 363.

Peter Stewart Macliver, an English Congregationalist, made a brief address.

At 12.45, a recess was taken till 2.30.

MONDAY AFTERNOON, Oct. 18.

Salutations.

At 2.30, prayer was offered by Rev. Alonzo H. Quint, of New Hampshire.

Rev. Charles S. Smith presented the salutations of the African Methodist Episcopal Church, and Rev. William H. Ward, of New York, made a response.

Ministerial relief.[1]

The committee on the resolutions on the Knowles legacy, and on the statement relating to Albert Curtis, and on the report of the committee on ministerial relief, made a report with three resolutions.

The report was accepted. The first two resolutions were amended and adopted, as follows: —

Resolved, (1) That the Trustees of the National Council be instructed to convey to the administrators of the estate of Mrs. Helen C. Knowles the expression of the thanks of the Council for the proposed gift, and the entire readiness of the Council to receive and execute the trust; and that said Trustees be directed to consider the desirableness of accepting the gift proposed by Albert Curtis, and be authorized to accept the same in behalf of the Council, if said Trustees see fit.

Resolved, (2) That the treasurer of the Trustees of the Council be authorized to receive the Knowles legacy, and to hold it subject to the orders of the Council, as hereinafter given; also to receive any other funds intrusted for any department of ministerial relief; and that he be required to give bonds for the proper administration of the trust in a sum to be fixed by said Trustees.

The third resolution was referred to the following *committee:* James M. Haven, of California; John J. Bell, of New Hampshire; Charles C. Ellsworth, of Michigan.[2]

Our ministerial force.[3]

The committee "to report, in 1886, some system of economizing and utilizing our ministerial force," made a report which was accepted.

[1] Page 97. [2] Page 45. [3] Pages 20 and 299.

Inter-denominational comity, co-operation, and congress.[1]

The committee on memorials from Ohio, and the American Home Missionary Society, made a report with resolutions. The report was accepted, and the resolutions were adopted as follows: —

Resolved, That this National Council recommend that all state associations or conferences, or when necessary, smaller local bodies, where questions of comity are likely to arise, appoint a committee on comity to confer with a like committee of other similar organizations, or their proper representatives in other denominations, occupying the same territory, and that this joint committee adjust such matters of comity as may be brought before them.

Resolved, That this National Council appoint a permanent committee of eleven, whose duty it shall be to confer with the general ecclesiastical organizations of all other churches of evangelical faith, to secure if possible, —

1. An immediate means of settling, so far as may be, all questions now pending, that have grown out of any action taken in the past.

2. Such a mutual agreement on the part of all general ecclesiastical organizations, that all new territory shall hereafter be occupied without the needless expenditure of any Christian force.

3. To arrange for such an inter-denominational congress as the resolutions already referred to in this report contemplate, which shall open the way for a practical co-operation in such forms of Christian work as call for the concurring action of all Christian bodies.

In case such a congress shall be held, this proposed committee of eleven shall be fully entitled to represent our churches as represented in this Council, and to act in their behalf.

Rev. H. DeForest Wiard, of Dakota, addressed the Council on the foregoing subject.

Union of Congregationalists and Free Baptists.[2]

The committee on resolutions regarding co-operation with the Free Baptist churches, made a report with resolutions.

The report was accepted, and the resolutions were adopted, as follows: —

Resolved, (1) That it is much to be desired, as an evidence to the world of the oneness of the church of Christ, that Christian

[1] Page 349. [2] Page 351.

bodies, holding substantially the same faith and order, should be organically united.

Resolved, (2) That we recognize our Free Baptist brethren as possessing substantially the same evangelical faith as ourselves, and as holding and honoring the same form of Congregational church government, and that we shall welcome any wise action looking to the union of the two denominations in a single body.

Resolved, (3) That it would be wise in many sparsely settled localities for people of these respective denominations, now separated and weak, to begin at an early day a union in Christian worship and the administration of the ordinances.

Resolved, (4) That a committee of eight be appointed, whose duty it shall be to confer with any representatives of the Free Baptist body of churches, and to take such action as shall seem to them wise to further this Christian object.

Resolved, (5) That we will send a delegate from this body to the National Conference of Free Baptists now in session at Marion, Ohio.

Resolved, (6) That it also be made the duty of this committee to seek and promote fellowship or union with any kindred bodies of Christians, and to report thereon at the next meeting of the National Council.

Resolved, (7) That we rejoice to acknowledge the fact that all Christians are members of the *one* church of Christ, whatever be the form of their organization, and that we will gladly co-operate in every effort to make this fact visible to the world.

The financial relations of the churches to the National Council.

Rev. Henry L. Hubbell, of Massachusetts, read a paper on the financial relations of the churches to the National Council.[1]

The pastorate and ministerial standing.

The report of the committee on the resolutions on the pastorate and ministerial standing was taken up, discussed, and made the order for 4 P. M., Tuesday.

Prayer was offered by Rev. Edward P. Goodwin, of Illinois.

At 5.45, a recess was taken till 7.30.

[1] Page 258.

MONDAY EVENING, Oct. 18.

Committees.

At 7.30, prayer was offered by Rev. Abijah P. Marvin, of Massachusetts.

The following committees were appointed: —

On co-operation with the Free Baptists, with power to fill vacancies. — Rev. Alonzo H. Quint, of New Hampshire; Rev. Smith Baker, of Massachusetts; Prof. John S. Sewall, of Maine; J. L. Pickard, of Iowa; Rev. Henry Fairbanks, of Vermont; Rev. George E. Hall, of New Hampshire; Rev. Thomas Laurie, of Rhode Island; Rev. William H. Ward, of New York.

On inter-denominational comity. — Rev. George P. Fisher, of Connecticut; Rev. Alvah L. Frisbie, of Iowa; Rev. Washington Gladden, of Ohio; Rev. James G. Merrill, of Missouri; Rev. Julian M. Sturtevant, of Ohio; Rev. Richard Cordley, of Kansas; Rev. Alvin F. Sherrill, of Nebraska; Rev. Joseph B. Clark, of New York; Rev. Augustus F. Beard, of New York; Rev. Levi H. Cobb, of New York; Rev. Joseph Ward, of Dakota.

Action on rejection of colored delegate from restaurant. — The following was adopted: —

It having come to the knowledge of this Council that one of its members, a pastor of a Congregational church in Knoxville, Tenn., on Thursday last was refused service at Mossop's restaurant, No. 464 West Madison Street, Chicago, solely on account of his color, therefore,

Resolved, That, as a Council, we put on record our sense of indignation at this act of discourtesy and barbarity, and express the hope that the proprietor of this restaurant will not be permitted to escape the penalty for such action imposed by the laws of Illinois.

Our mission churches in foreign lands.

It was *resolved*, That the next provisional committee be requested to report at the next Council on the question, whether the time has not come for establishing some closer relation through this Council between our churches and those which have been established by our missionaries in foreign lands.

The Mormon question.

The committee to appoint a committee on the Mormon question made the following report, which was accepted and approved: —

Your committee to appoint a commission to make report to the churches on the Mormon question, respectfully report the following as constituting this *commission:* Rev. William H. Ward, of New York; Nelson Dingley, Jr., of Maine; Franklin Fairbanks, of Vermont; William H. Wanamaker, of Pennsylvania; Rev. Edward P. Goodwin, of Illinois; and we recommend that the commission be authorized to fill any vacancies which may occur.

It was *voted*, That said commission be allowed to fill vacancies in its number.

It was *voted*, That the secretary of this Council be instructed to communicate to our brethren of the Presbyterian, Methodist, Baptist, and Episcopal churches, our action in appointing a commission to look into the Mormon question, and make report to the churches and the country, and to request them to appoint similar commissions for the same purpose, and to suggest the propriety of co-operation by all these commissions.

Congregational Quarterly.

The following resolutions were adopted: —

Resolved, That the publishing committee be directed to consider the expediency of reviving, in the cheapest available form, and containing biographical, bibliographical, statistical, and denominational essays, notes, and news, on a basis of absolute catholicity and fraternity, so that it may be indispensable to all and offensive to none, — the *Congregational Quarterly*.

Resolved, That should that committee find it expedient to do so, they are authorized thus to revive the same, it being understood, however, that no pecuniary responsibility for the same shall, under any circumstances, attach to the Council.

Marriage and divorce.

The following resolutions were adopted: —

Resolved, (1) That this National Council of Congregational Churches hereby reaffirm the resolutions of former Councils respecting the serious evils affecting the family, especially those growing out of the laws on the subject of marriage and divorce.

Resolved, (2) That we urge upon congress and the several

states and territories the great importance of the careful collection and official publication of social statistics, particularly those throwing light upon laws of these two classes touching the family, and their effects; and that we would respectfully, but earnestly, call the attention of congress to the need of its doing this work for the territories and the District of Columbia, and for the entire country, so far as it may be necessary in order to give the government and all citizens an intelligent basis of action in their respective spheres of duty; and with a view to the ultimate solution of the problem presented by the present conflict of laws.

Resolved, (3) That we respectfully invite the attention of the president and of congress to the need of a careful consideration of the present condition of the marriage and divorce laws of the territories and the District of Columbia, and of the responsibility of congress for it.

Resolved, (4) That a committee of five be appointed to prepare a memorial embodying these views, and such additional considerations as they may deem proper, and present the same to the president and the two houses of congress; and that the committee be instructed to lay the whole subject before the president in person, if practicable, with such statements as shall be deemed best.

Resolved, (5) That our action be communicated to the General Convention of the Protestant Episcopal Church now in sesssion in this city, with assurances of our grateful appreciation of their important action upon the general subject; and also be communicated, so far as is practicable, to the official representatives of the national bodies of Christians in other communions.

The American Bible Society.[1]

The following was adopted: —

Whereas, The publication and circulation of the Holy Scriptures in faithful and accurate versions, and in all lands, is essential for the confirmation of the gospel as spoken by human and fallible lips, and indispensable to the coming of the kingdom of God in power; and *whereas*, it has been the aim of the American Bible Society for seventy years to promote the circulation of the Bible without note or comment in every part of the United States, and to extend its influence, as far as possible, in other lands, whether

[1] Page 362.

Christian, Mohammedan, or pagan, both in connection with missionaries sent from this country, and in advance of their labors;

Resolved, That this National Council, profoundly thankful for all that God has wrought through this agency in the years that are past, expresses its hearty approval of this important work, and commends it anew to the churches here represented.

Systematic giving.[1]

The committee on systematic giving made a report with a resolution.

Addresses on the subject were made by Rev. Messrs. Lyman Abbott, of New York; George R. Morrill, of Ohio; Frank E. Clark, of Massachusetts.

The report was accepted, and the resolution was referred to the committee on business.

City evangelization.

The subject of city evangelization was discussed by Rev. Messrs. Smith Baker, of Massachusetts; Josiah Strong, of Ohio; Edwin A. Adams, of Illinois; George F. Pentecost, of New York; Frederick A. Noble, of Illinois; Charles O. Brown, of Iowa.

At 10.15, the Council adjourned till 9 A. M., Tuesday, Oct. 19.

Tuesday Morning, Oct. 19.

Minutes. — Honorary member.

At 9, the moderator called the body to order, and prayer was offered by Rev. Joshua W. Wellman, of Massachusetts.

The minutes of Monday were revised and approved.

Rev. Richard B. Thurston, of Connecticut, prominent in the origination of the National Council, was made an honorary member.

Centennial in 1888 *at Marietta, Ohio.*

The following was adopted: —

Whereas, The ordinance of 1787 secured the blessings of education and freedom to the great empire now embraced within the limits of the Northwest Territory; and

Whereas, The passage of that ordinance was secured largely through the influence of a Congregational clergyman of New Eng-

[1] Pages 48 and 343.

land, and the first settlement in that territory was made at Marietta, Ohio, by Christian men who organized the Congregational church of Marietta, which, as we suppose, is the oldest Protestant church within the bounds of that territory; and *whereas*, it is understood that a centennial celebration will be held at Marietta, April 7, 1888, at which celebration it seems to be eminently proper that there should be a recognition of the influence of these Christian men from New England in the development of this part of the country; therefore —

Resolved, That this Council recognizes the national importance of the coming centennial celebration at Marietta, Ohio, and does hereby appoint the following *committee* to attend that celebration as our representatives: Lorrin A. Cooke, of Connecticut, moderator; James B. Angell, of Michigan; Rev. Aaron L. Chapin, of Wisconsin; Rev. Julian M. Sturtevant, of Ohio; Rev. Josiah Strong, of Ohio.

Marriage and divorce.

Rev. Henry A. Hazen, of Massachusetts, secretary, and Rev. Samuel W. Dike, of Vermont, were appointed to communicate to the General Convention of the Protestant Episcopal Church, now in session in this city, the action of this body on marriage and divorce.

Devotion.

The Council spent the half-hour from 9.30 till 10 in devotion, led by Rev. Joshua W. Wellman, of Massachusetts.

Roll. — Titles.

The committee on credentials reported the roll, which was revised and approved

It was *voted*, That all titles be omitted except "Rev.," "Deacon," and "Professor."

Improvement of public worship.[1]

A memorial from the General Congregational Association of Minnesota, relating to the enrichment of public worship, was received: and it was *voted*, That a committee be appointed to consider the matter of the improvement of public worship in our churches, to collect facts concerning changes already made in many churches in the order and enlargement of the service of

[1] Page 361.

worship, and to make suggestions for its further enrichment, and report at the next session of the Council.

American Board of Commissioners for Foreign Missions.

The committee on the statement of the American Board of Commissioners for Foreign Missions made a report, which was accepted.[1]

The relations of the Congregational churches to the work of evangelization.

The committee on the paper on the relations of the Congregational churches to the work of evangelization reported the following resolutions, which were adopted: —

Resolved, (1) That the Council indorse the general principles of this paper, namely, the demand of our times for a more evangelistic ministry; the duty of the whole church to recognize her evangelistic mission; and the obligation of the churches to supply this demand by providing special training for this distinct branch of service by readjusting their methods to admit of the fulfilment of this mission, by the development of the co-operation, as far as possible, of their entire membership, and by the use of the whole local church as the unit for the evangelization of the outlying population.

Resolved, (2) That the Council earnestly commit to the further attention of our Congregational theological seminaries the need of more adequate provision for training young men from the beginning of their study in the principles and the personal prosecution of practical evangelistic work.

Resolved, (3) That the employment of evangelists, by and under the authority and direction of state and local conferences and associations, to labor when called for by the churches or by the needs of destitute localities, be both commended and advised.

Resolved, (4) That Rev. Lyman Abbott, of New York; Rev. James G. Roberts, of New York; Rev. Josiah Strong, of Ohio; Rev. James G. Johnson, of Connecticut; A. S. Barnes, of New York; and Rev. George F. Pentecost, of New York, be appointed a *committee* to refer to the executive committee of the American Home Missionary Society such suggestions as they may deem best towards the organization and prosecution of evangelistic work, under the auspices of that society, among the churches and throughout the country.

[1] Page 117.

Resolved, (5) That the paper be printed separately from the proceedings of the Council for wider distribution; and that, to this end, at least five copies be sent to every minister whose name appears in the Year-Book.

Addresses on the subject were made by Rev. Edward P. Goodwin, of Illinois; Caleb F. Gates, of Illinois; Rev. George F. Pentecost, of New York; Rev. Frederick A. Noble, of Illinois; Rev. Richard B. Thurston, of Connecticut.

Evangelists in the list of ministers.

A resolution relating to evangelists in the list of ministers was accepted and referred to the committee on the pastorate and ministerial standing.

Delegate to the Free Baptist Conference.

Rev. Smith Baker, of Massachusetts, was appointed delegate to the National Conference of Free Baptists, now in session at Marion, Ohio.

Provisional committee for 1886–89.

The following were appointed, together with the secretary, registrar, and treasurer, the *provisional committee* for the next three years: Rev. Frederick A. Noble, of Illinois; Rev. James G. Roberts, of New York; G. Henry Whitcomb, of Massachusetts; Rev. Henry A. Stimson, of Missouri; Rev. Josiah Strong, of Ohio; Rev. Charles F. Thwing, of Minnesota; Samuel B. Capen, of Massachusetts.

American College and Education Society.[1]

The committee on the statement of the American College and Education Society made a report with a resolution, and an address was made by Rev. Joshua W. Wellman, of Massachusetts. The report was accepted, and the resolution was adopted as follows: —

Resolved, That we regard the work of Christian education, represented by the College and Education Society, as an essential part of our system of benevolences, closely related to all our church and missionary work, and especially important at this time in view of the inadequate supply of ministers; and that we urge the churches to place it upon their list of objects of benevolence, and to contribute regularly and generously to its support.

At 12.45, a recess was taken till 2.30.

[1] Pages 139, 145.

TUESDAY AFTERNOON, Oct. 19.

List of ministers in the Year-Book.

At 2.30, prayer was offered by Rev. Lavalette Perrin, of Connecticut.

The committee on the resolutions on the pastorate and ministerial standing reported, in relation to the resolution concerning evangelists, the following resolution, which was adopted: —

Resolved, That the secretary be directed to insert in each Year-Book the list of ministers not in pastoral charge, arranged by states, with the specific employment and residence of each person, as in former years.

The pastorate and ministerial standing.

The resolutions on the pastorate and ministerial standing were then taken up, amended, and adopted, as follows: —

Resolved, (1) That standing in the Congregational ministry is acquired by the fulfilment of these three conditions: namely, (1) membership in a Congregational church; (2) ordination to the Christian ministry; and (3) reception as an ordained minister into the fellowship of the Congregational churches, in accordance with the usage of the state or territorial organization of churches in which the applicant may reside; and such standing is to be continued in accordance with these usages, it being understood that a *pro re nata* council is the ultimate resort in all cases in question.

Resolved, (2) That all Congregational ministers in good standing in their respective states, who have been installed by council, or who have been regularly called to the pastorate by the specific vote of some church, have formally accepted such position, and have been recognized as such by some definite act of the church, should be enrolled as pastors; and we advise that all our denominational statistics, and direct that, so far as possible, our Year-Book conform to this principle.

The following resolutions on the same subject were adopted: —

Resolved, (3) That this National Council commends to the churches, in accordance with our ancient usage, the importance of properly called ecclesiastical councils, ordinarily selected from the vicinage, and especially the great importance of the installation of ministers to the pastorate by councils, when it is practicable, as conducive to the purity of the ministry and the prosperity of the churches.

Resolved, (4) That the state organizations and local organizations of churches be recommended to consider such modification of their constitution as will enable them to become responsible for the ministerial standing of ministers within their bounds, in harmony with the principle that the churches of any locality decide upon their own fellowship.

Resolved, (5) That the Year-Book designate pastors who have been installed or recognized by council called to examine the pastor-elect and assist in inducting him into office, by the letters P. C., and pastors otherwise inducted by the letter P.; it being understood that these changes shall be first made in the Year-Book for 1888.

Churches on the border land of self-support. — Church Loan Fund.

The committee on the paper on churches on the border land of self-support reported a preamble with resolutions, which was followed by an address by Rev. James G. Roberts, of New York.

The preamble and resolutions were adopted as follows: —

Whereas, Our cities have become the centres and sources of many perils; and *whereas*, the supply of Protestant churches for large city populations is only from one tenth to one thirtieth part as great as for the whole country; and *whereas*, the work of planting churches is at first far more expensive in the city than elsewhere, and at the same time the soonest productive of results in Christian work and benefaction; therefore,

Resolved, (1) That in no way can we better meet the burning questions of municipal, national, and world-wide evangelism than by putting at once not less than $100,000 into the work of establishing churches and chapels in our large cities and other influential centres of population, or in aiding churches in such centres already in the border land of self-support.

Resolved, (2) That this Council most earnestly urges upon the attention of persons of means in our churches and congregations the immediate contribution to that object in sums ranging from $100 to $1,000 or more; such subscription not collectible until at least $100,000 is fully realized, to be known as the *Church Loan Fund*.

Resolved, (3) That all moneys raised under the foregoing resolutions be deposited, as paid, with the American Congregational Union, No. 59 Bible House, New York City, as the custodian thereof, thence to be distributed by the trustees of said Union, by and with the counsel and advice of a committee of five to be appointed by this Council.

Resolved, (4) That the committee provided for, in the last preceding resolution, be, and is, an executive committee to carry into effect the foregoing resolutions, and to report their proceedings in the premises at the next session of this body.

The following were appointed the *executive committee of the church loan fund:* Rev. James G. Roberts, of New York; A. Lyman Williston, of Massachusetts; Eliphalet W. Blatchford, of Illinois; Edwin S. Jones, of Minnesota; Stephen Smith, of California.

Finance committee.[1]

The finance committee made a report with recommendations.

The report was accepted, and the recommendations were referred to Rev. Henry A. Hazen, of Massachusetts, secretary.[2]

American Peace Society.

The committee on the memorial of the American Peace Society made a report, which was recommitted.

Questions on the constitution.

The committee on questions on the constitution, being divided, a majority and a minority report were presented. The report of the majority was accepted and approved, and is in substance as follows: —

1. A state body of less than six churches may appoint one delegate.

2. It is not in accordance with the constitution of this body, if a state or local body allows its delegates present at the Council, to elect persons to fill any vacancy in the delegation to which said body is entitled.

Proposed amendment of the constitution.

The following proposed amendment of the constitution was received for action in 1889: —

Resolved, That the constitution be amended by adding after Sect. 3, in Article 2, the following words: "Each state or local organization may provide, in its own way, for filling vacancies in its delegation."

Ministerial relief.[3]

The committee on the third resolution of the committee on resolutions on the Knowles legacy made a report, which was accepted.

The third resolution of the committee on resolutions on said legacy was adopted, as follows: —

[1] Page 341. [2] Page 46. [3] Page 33.

Resolved, (3) That a committee of ten, five of whom, at least, shall be laymen, be appointed as a standing committee of the Council on relief for disabled ministers and the widows and orphans of deceased ministers. The duty of this committee shall be to promote, as far as possible, the objects indicated in its name, by keeping the subject before the churches, aiding, as far as possible, local and state societies having the same object, and securing gifts for this object. Funds contributed for this purpose, to the Council, shall be held by the treasurer of the Trustees of the Council subject to the orders of this committee. This committee shall report at each triennial meeting of the Council, and, at its triennial reappointment, not more than eight members who have served the preceding term shall be reappointed. They shall have power to fill vacancies. The Trustees shall have power to determine how the funds intrusted to them shall be appropriated, except that, unless otherwise determined by the terms of the specific gift, funds put into their hands shall be appropriated only to ministers in regular Congregational standing, and to the families of ministers who were in such standing at the time of their decease.

By-laws of Trustees of the National Council, — committee on.

In accordance with the recommendation of the committee on the foregoing resolution, the following, residing in Connecticut, were appointed a *committee* to prepare by-laws for the Trustees of the National Council: Nathaniel Shipman, Elisha Carpenter, Charles E. Mitchell.

Finance. — Statistical year. — Issue of Year-Book.[1]

The secretary, to whom were referred the recommendations of the finance committee, reported the following resolutions, which were adopted: —

Resolved, (1) That the churches be asked to contribute annually the sum of one and a half cents per member, to meet current expenses during the next three years.

Resolved, (2) That we request all the states to make their statistical year the same as the calendar year.

Resolved, (3) That the publication of the Year-Book for 1888, and subsequent years, be delayed until the statistics, collected as rapidly as possible after Jan. 1, can be tabulated and included; and that the secretary be authorized to procure such additional clerical help as may be necessary for the prompt issue of the Year-Book.

[1] Page 44.

Welsh churches.

Rev. Griffith Griffiths, of Illinois, made a statement in regard to the condition of the Welsh churches in the United States.

The Sabbath.

Resolutions on the Sabbath were accepted and laid on the table.

Temperance and congress.— Woman's Christian Temperance Union.

The following resolutions were adopted: —

Resolved, That a committee of five be appointed whose duty it shall be to prepare and present to the congress of the United States, a memorial asking the appointment of a commission to gather and present facts and statistics concerning the manufacture and sale of intoxicating drinks and the effects of their use.

Resolved, That we instruct this committee to confer with other ecclesiastical bodies with a view to securing joint action with them in presenting such memorial.

The committee on business, to whom was referred the communication of the Woman's Christian Temperance Union,[1] reported the following minute and resolution, which were adopted: —

The Woman's Christian Temperance Union having presented to the National Council a statement of its work in the promotion of temperance, in which nothing is expressed concerning the influence of an extension of suffrage to woman nor concerning the worth of a special political party in the interest of temperance, the Council makes no utterance concerning these matters.

Resolved, That this Council gives its cordial indorsement of the work of the Woman's Christian Temperance Union in its various efforts to increase and strengthen the public sentiment against the evil of intemperance; in its emphasis of the fact that it is the duty of women to be earnest and decided in their advocacy of the virtue of temperance, that so closely touches the home and social life; in its successful efforts in behalf of temperance education in the common and Sunday schools; in its labors in behalf of social purity and the purity of personal life in men and women; and in its affirmation of the truth that unity of temperance work is secured through Christian temperance union.

The Year-Book.

It was

Voted, That the publishing committee be directed to act in con-

[1] Page 29.

nection with the secretary in the publication of the Year-Book, so as to secure the highest possible perfection in that invaluable manual.

Rev. Edward F. Williams, of Illinois, offered prayer.

At 5.45, a recess was taken till 7.30

TUESDAY EVENING, Oct. 19.

American College and Education Society.

At 7.30, prayer was offered by Rev. Julian M. Sturtevant, of Ohio.

Addresses were made by Rev. Samuel I. Curtiss, of Illinois, and Rev. George Huntington, of Minnesota, on the American College and Education Society.

Standing committee on ministerial relief.

The *standing committee on ministerial relief* were appointed as follows: Rev. Henry A. Stimson, of Missouri; Charles H. Case, of Illinois; Rev. Hugh E. Thomas, of Pennsylvania; Philo Parsons, of Michigan; Rev. Henry Fairbanks, of Vermont; Rev. Joseph H. Twichell, of Connecticut; William B. Washburn, of Massachusetts; David N. Camp, of Connecticut; Charles Keyes, of Illinois; Rev. J. Hall McIlvaine, of Rhode Island.

Committee to memorialize congress on temperance.

The *committee to memorialize congress on temperance* were appointed as follows: Rev. George F. Magoun, of Iowa; Rev. James G. Dougherty, of Kansas; Rev. Darius A. Morehouse, of Maine; Rev. William L. Bray, of Wisconsin; Frank G. Clark, of Iowa.

Standing committee on systematic beneficence.

The committee on business, to whom was referred the resolution on systematic giving, reported the following resolution, which was adopted: —

Resolved, That a standing committee of three on systematic beneficence be appointed to confer, at their discretion, with state bodies of Congregational churches, and with the national Congregational missionary societies, and, by such other means as seem to them expedient, to endeavor to increase and promote the wise distribution of the offerings of our denomination for missionary purposes; and that their necessary expenses, when approved by the provisional committee, be paid by the treasurer of the Council, provided that the expenses of the committee shall never exceed the amount of $100 *per annum*.

The following were appointed said *committee:* Rev. Messrs. Francis E. Clark, of Massachusetts; Simeon Gilbert, of Illinois; Graham Taylor, of Connecticut.

Committee on improvement of public worship.[1]

The following were appointed the *committee on the improvement of public worship:* Rev. Messrs. Charles H. Richards, of Wisconsin; Samuel H. Virgin, of New York; J. Eames Rankin, of New Jersey.

Order of business in next triennial Council.

It was *voted*, That this Council recommend the provisional committee of the next Council to relegate, as far as practicable, the transaction of business to the morning sessions, and devote the afternoon and evening sessions to the reading of papers, the presentation of reports, and discussions thereon.

City evangelization.

It was *voted*, That a standing committee of three be appointed to ascertain and report at the next meeting of the Council, what has been accomplished since this meeting in city evangelization.

The Chinese.

The following preamble and resolutions were adopted: —

Whereas, Outrages, destructive of both property and life, as yet unredressed, have been perpetrated upon the Chinese living among us; and *whereas*, the just claims of our government in similar cases of outrage have always been paid by the Chinese, who are now again called upon to indemnify American citizens for property recently destroyed in China; and *whereas*, the suggestion that, if the Chinese claims are allowed at all, it should be as an act of benevolence and not of justice, is a crying disgrace to our Christian civilization, destructive of harmonious relations between the two nations, and detrimental to American commerce, as well as to missionary operations; therefore,

Resolved, (1) That this Council, representing the Congregational churches of the United States, urge upon congress the duty of making immediate payment of all well-authenticated claims presented by the Chinese, and of making such pecuniary reparation for loss of life as may seem just.

Resolved, (2) That it is the duty of congress to take measures for the punishment of those who have committed outrages upon

the Chinese, and to take such other action as may seem desirable to render the lives and property of the Chinese as secure as are the lives and property of any other persons.

Resolved, (3) That the provisional committee of the Council be instructed to bring these resolutions to the notice of congress at an early day, in such way as to it shall seem best.

The relation of the Congregational churches to Christian education.[1]

Rev. George H. Ide, of Wisconsin, read a paper on the relation of the Congregational churches to Christian education, which was referred to the following *committee:* Rev. Messrs. Charles B. Rice, of Massachusetts; George Huntington, of Minnesota; Russell T. Hall, of Florida.

Prayer was offered by Rev. Alden B. Robbins, of Iowa.

At 9.30, the Council adjourned till 9 A. M., Wednesday.

WEDNESDAY MORNING, Oct. 20.

Minutes.

At 9, the moderator called the body to order, and prayer was offered by Rev. William De Loss Love, of Massachusetts.

The minutes of Tuesday were revised and approved.

City evangelization. — Committee.

The following were appointed *the standing committee on city evangelization:* Rev. James L. Hill, of Massachusetts; Rev. George C. Adams, of Missouri; Caleb F. Gates, of Illinois.

Devotion.

The Council spent the half-hour from 9.30 till 10 in devotion, led by Rev. Josiah Strong, of Ohio.

Rev. Nathaniel G. Clark.

The following resolution was adopted: —

Resolved, That the sympathy of this Council be extended to our revered and beloved brother, Rev. Nathaniel G. Clark, senior secretary of the American Board of Commissioners for Foreign Missions, in his illness; and that we assure him of our desire and prayer for his recovery.

Statistics. — Definitions. — Year-Book.[2]

The committee on the secretary's report made report, which

[1] Page 238. [2] Page 91.

was accepted, and the resolutions embodied were adopted, as follows:

Resolved, (1) That the statistical year of our Year-Book be the civil year.

Resolved, (2) That for and after the year 1888, the Year-Book be issued as soon after the first of January as is practicable, and that it contain the statistics of the preceding year.

Resolved, (3) That for and after the year 1888, the Year-Book contain the charities of the churches in detail, the charitable legacies paid during the year, and the statistics of the Sunday schools.

Resolved, (4) That the church clerks be asked to forward their statistics to the proper secretary as early as the fifteenth day of January of each year.

Resolved, (5) That we recommend that in the state minutes the churches be arranged alphabetically, on the plan of the Year-Book.

Resolved, (6) That absent church members be considered such as have removed their residence beyond the natural limits of the parish in which the church is located; from which the following persons should be excepted: such as are away at school or college, such as are on extended journeys, and such as are otherwise temporarily absent.

Resolved, (7) That in the enrolment of families, all that recognize a minister as their pastor, or who naturally look to him in preference to any one else for ministerial services, should be included.

Resolved, (8) That we recommend to the churches to look up their absent members; to urge on them the duty of taking letters to other churches; to notify some church, where the absent are living, of their church standing, with the request that the said church watch over them; and, in case of continued neglect or refusal to transfer their membership, to deal with them as Christian wisdom and love may dictate.

American Peace Society.

The committee on the memorial of the American Peace Society were discharged.

The following was adopted: —

Resolved, That the great subject of preserving peace between the nations of the earth still appeals to us as Christians and patriots. We see the evils which necessarily accompany or follow from any

PACIFIC SCHOOL OF RELIGION

war, even though that war be apparently inevitable. We do not fail to recognize the valor and self-devotion of men who serve their country in the field; but we would avoid the need of such sacrifice. We see also the possible interference with the preaching of the gospel in mission lands involved in hostilities.

We, therefore, record our earnest approval of Christian efforts to educate our people to sentiments of peace. We warmly favor arbitration as the final means of adjusting difficulties between nations. We give our cordial and earnest support to the aim and work of the American Peace Society in its efforts to promote the general and specific objects it has in hand, and assure that organization of our co-operation in its Christian work.

The relation of the Congregational churches to Christian education.

The committee to whom was referred the paper on the relation of the Congregational churches to Christian education reported the following resolutions, which were adopted: —

Resolved, (1) That in accordance with the spirit and the requirement of our faith and polity, we declare our deep interest in the cause of education, and our earnest purpose to assist in the instruction of youth throughout the land, by the support, the strengthening, and the improvement of our system of free public schools, whose origin on this continent and in the world was of our Congregationalist fathers; and by the continued favoring also, as from the early generations, of all judicious efforts for the establishment and enlargement of colleges and schools for the higher education, in which instruction may be given after the methods and in the principles of a sound Christian learning.

Resolved, (2) That we commend especially to the wise liberality of our churches, those colleges, schools, and theological seminaries in the interior and the newer west, which have the most urgent need to be further strengthened for their work, and whose influence should be speedily and powerfully felt in shaping the character of the communities in which they are planted, and in the training also of young men and women for services of special usefulness in the Christian church; and that we express our hearty appreciation of the laborious and self-sacrificing spirit exhibited by the teachers and officers of these institutions.

Resolved, (3) That special and effectual care should be had in the management of all our colleges and higher schools to furnish

instruction to those in attendance upon them at a moderate cost; and that this purpose should be held clearly in mind in the bestowing of gifts to these institutions, as well as in the reception or use of them, to the end that the benefits of a thorough Christian education may be open to all, as widely and freely as is possible.

Printing.

It was *voted*, That the minutes, sermon, reports, papers, and other documents presented at this session be published.

Woman's Home Missionary Association.

It was *voted*, That the committee be continued to whom was referred the following resolution: —

"*Resolved*, That the National Council look with favor upon the work of the Woman's Home Missionary Association, and cordially recommend that society to the women of the churches."

Treasurer.

The treasurer was instructed to transfer thirty-five dollars, received from Nebraska, from the debt account to the account for current expenses, and was allowed discretion in regard to the account with the churches in Pennsylvania.

The Sabbath.

The following resolution was adopted: —

Resolved, That we view with deep concern the widely prevailing, if not increasing, desecration of the Lord's day for purposes of business and of pleasure; that we earnestly urge that all Christian men should discountenance all such desecration by word and example; and that strenuous efforts should be made to secure such legislation by congress, and in the several states, as may tend to restore and maintain the appropriate keeping of this day of rest and worship.

Year-Book.

It was *voted*, That the publishing committee issue the Year-Book in 1887, 1888, and 1889, and be allowed to contract for it for 1890.

Thanks.

The following resolution was adopted by a rising vote: —

Resolved, That the thanks of this Council be given, —

1. To the friends in the Congregational churches in this city, for the hospitality so generously extended to us.

2. To the Union Park church, for the use of its house of worship and its various services for our convenience and comfort; to its pastor, Rev. Frederick A. Noble, for his numerous labors; to his daughter, Miss Mary P. Noble, for her work as his assistant; to Miss M. L. Rice and all others whose practical aid has done so much to facilitate the work of committees and of the individual members of the Council.

3. To the Congregational Club of Chicago, for its welcome, and the spirit of fellowship which it illustrated in its reception of our members.

4. To the Sunday School and Publishing Society, for publishing the roll of the Council.

5. To the railroads, for reduced rates to those attending our gathering.

6. To the *Inter Ocean* and other papers, for their clear and sympathetic reports of our proceedings.

7. To the moderator, the assistant moderators, the secretary, the registrar, and his assistants, and to the chairman and members of the committee on business, for their services.

And it is the desire of this Council to express its gratitude to Almighty God, for the spirit of seriousness and charity which have appeared in our proceedings; and with this we join our prayer that, through our churches, truth and peace may be given to all men from Jesus Christ our Lord.

Responses were given by Rev. Frederick A. Noble, the moderator, and the assistant moderators.

The roll. — Minutes.

The roll as completed, and the minutes of the morning, after revision, were approved. The hymn, "Blest be the tie that binds," was sung. Rev. Flavel Bascom, of Illinois, offered prayer and pronounced the benediction, and at 12.45, the moderator declared the sixth triennial session of the National Council dissolved.

LORRIN A. COOKE, *Moderator.*

JOHN K. MCLEAN,
BENJAMIN A. IMES, } *Assistant Moderators.*

WILLIAM H. MOORE, *Registrar.*

EDGAR V. H. DANNER,
AZEL W. WILD, } *Assistant Registrars.*

CATHOLICITY — TRUE AND FALSE.

SERMON.

BY REV. PROF. GEORGE P. FISHER, OF NEW HAVEN.

"For other foundation can no man lay than that is laid, which is Jesus Christ." — 1 Cor. iii. 11.

A DISTINCTIVE merit claimed for the Christianity of our time is its catholicity. A just claim, albeit urged with a touch of self-complacency; as if one were to stand in the temple and pray: "We thank Thee that we are not as other men, in the old times, were, — avenging dissent from their opinions with the rack and the fagot; framers of the Inquisition; hunting down advocates of error as we now pursue burglars and man-slayers; that we are not as Augustine, invoking the hand of power to crush the schismatic Donatists; as Calvin, hoping that the erratic physician, Michael Servetus, if he should come to Geneva, would not go away alive, and defending the act which verified his hope; as the grim Puritan snatching the prayer-book from the hand of the churchman, and the stiff churchman compelling the Puritan to read it; as the founders of Massachusetts Bay, driving out the Quakers, and forcing Roger Williams to betake himself to the woods, where, for fourteen weeks, he knew not 'what bread or bed did mean'; or, even as Luther, for a difference on the sacrament withholding his hand from bluff Ulrich Zwingli; or as later fathers, who arraigned as a heretic a minister like Albert Barnes for teaching the governmental theory of the atonement." Yet, unbidden, the thought will sometimes arise, Does the catholicity on which we are apt to plume ourselves always merit the name? May it not be that, in making this advance, a virtue of some sort has gone out of us? Is there not a cant of liberalism almost as wearisome to the ear as the old war cry of intolerance? Have we fully retained the wholesome intensity of conviction that, ages ago, inspired persecutor and martyr alike? Where is the robust character that springs out of a strong and overmastering principle? In eras less tolerant, was there not, to say the least, an equal passion for truth and an equal readiness to suffer for it? May not a student of the Christian diplomacy connected with the Eastern question and the dominion of the Turk, in the last decades of years, occasionally revert with

unwonted admiration to the unlettered crusader, centuries ago, who sold his possessions, and went forth, sword in hand, to defend the pilgrim to the Lord's sepulchre and to rescue the holy places from defilement? Soldiers of the Cross, like Godfrey of Bouillon and Robert of Normandy, might stand a comparison, possibly, with Christian sovereigns like Nicholas of Russia and Louis Napoleon, who have lately waged war in the East, whether to subvert or to uphold the sway of the Mussulman. Is our Christianity, on the whole, of a loftier type than that which belonged to such unrelenting haters of false doctrine as were the Covenanters of Scotland, the praying legion of Cromwell, the Huguenots of France, chained to the galley, or bleeding at St. Bartholomew's Eve? In their piety, at least, there was nothing insipid.

In short, has our vaunted toleration at all times the ring of the true metal? Grant that there is now a better perception of the rights of conscience, a clearer discernment of the wrong, as well as the impolicy, of using force to dislodge mental error; a more generous allowance for the misleading influence of education and circumstances; a more rational view of the province of the civil authority, and of the limit of one's responsibility for the mental states of one's neighbor. Grant that compassion, and a reluctance to inflict pain have gained upon habits of feeling more harsh and less Christ-like. Nevertheless, there remain the questions how far the current liberalism springs out of less worthy tendencies; what is the proportion of the gold to the dross; what are the criteria for distinguishing a genuine catholicity, such as the New Testament approves and enjoins, from spurious substitutes having no good title to the name?

Thus we have, brought before us, the subject of catholicity, true and false; and we will turn to the Apostle Paul for light respecting it.

He stands a living confutation of the idea that breadth is incompatible with fervor. Charity, you will hear it said, can only be gained at the expense of zeal; the secret of ardor is to see but one side. But he who, from the fact that narrowness and intensity are often coupled, infers that they cannot exist apart, has only to look at the apostle by whom, more than by any other, the Gospel was delivered from the fetters of Judaic bigotry, and by whom, at the same time, Christianity was carried from Antioch to Rome. Remember how high was the wall between the Jew and the Gentile,

remember the training of Paul in the sect of the Pharisees, and then listen to the marvellous words, coming from a man born and educated as he was: "There is no difference between the Jew and the Greek." Plato, with all his spirituality, never soared to that height. He never rose to that extent above the pride of nationality. Yet what sublimity of faith, what energy of conviction, what enthusiasm — chilled by no rebuff — burned as an unquenchable flame in the soul of the apostle! Never does the liberality of his Christian temper relax his grasp on the fundamental verities. His anchorage is firm in the midst of gales that cause many others to make shipwreck of the faith. He even lets an anathema fall on those who love not Christ — on any, were it an angel from heaven, who preach another gospel. The champion alike of truth and of liberty, he, the last-called of the apostles, goes so far as to withstand Peter himself, the leader of them all, when, in a fit of timidity, he would yield too much to a sectarian prejudice.

The condition of the church in Corinth called out from the apostle an emphatic statement of the essentials of the faith, in opposition to bigotry on the one hand, and laxness on the other. In one of those Christian societies that were springing up here and there in the broad expanse of the Roman Empire — like a few stars gleaming in the dark vault of the evening sky — contentions had arisen. That little community, a handful of Christian disciples in the midst of the gay and prosperous metropolis of Achaia, with a Greek proclivity to debate and faction, — a proclivity, however, not confined to the Greeks or to ancient Christians, — was breaking up into cliques. The names of favorite teachers were the rallying points of the several parties. Some, no doubt of a more Judaistic turn, proclaimed themselves adherents of Peter. An opposing section declared themselves for Paul and his teaching. A third set inscribed on their banner the name of the fluent and engaging Alexandrian, Apollos. Another coterie made up a party of Christ — moved possibly, in the way of an exaggerated reaction, to repudiate apostolic leadership altogether. Against all this party conflict the apostle lifted his voice in indignant protest. "Who's Paul?" and "Who's Apollos?" he exclaimed, "that you should call yourself by their names?" He repels the distinction which the Corinthians would thrust upon their teachers, with somewhat of the feeling that moved him at Lystra to rend his garments in horror when the heathen offered divine honors to him and Barnabas. An

inspired and commissioned apostle, and conscious of it, he was, nevertheless, as far as possible from the wish to stand on the pinnacle where the homage of later generations in the church has been disposed to exalt the company of apostolic witnesses. Like the brethren whom he served, he could only see through a glass, darkly, and wait for the full breaking of the day. It was a treasure that he was dispensing; but the treasure was held in earthen vessels, to the end that, not man, but God, should be recognized as its author and giver. There are varieties of teaching, he tells the Corinthians, and he implies that there will be such varieties; but there is fundamental truth, on which every edifice of Christian teaching must be reared, and which no man may subvert without forfeiting the Christian name. Other foundation than what he had laid, and which was committed to him to lay, and was no creation of his own, no man could lay. It must be left immovable. The teaching superimposed might have a larger or smaller measure of truth according to the capacity of the framer of it. It might be as solid and precious as gold, silver, and diamonds; it might be as light, worthless, and perishable as wood, hay, and stubble. A test would be applied to it at last that would prove it; and then it would abide, or be reduced to ashes and go out of being. Yet, in the latter case, the teacher, standing on the true foundation, but mistaken as to the solidity of his work, would be spared.

Now, it is plain, in the first place, that the catholicity of the apostle is not indifferentism. He does not tell the church that the creed is of no moment. He is no patron of the scornful type of agnosticism which Pontius Pilate represented, when, with a curling lip, he inquired, "What's truth?" Asserting the supremacy of love as the one quality of character that outlives every other, and even all our present forms of knowledge, he holds, nevertheless, that "the truth of the Gospel" is sacred and precious. "It matters not what one believes so long as one is humane and tolerant," the gospel of indifferentism which Lessing set forth in a form so captivating in his drama of "Nathan the Wise," and which is inculcated to-day on every side — such is not the point of view of Paul. Nor does he affirm alone the importance of the essential contents, or basis, of Christianity, as if nothing else were to be considered. To inferences and speculations founded upon it, devised by the human intellect, in the process of expounding and applying the Gospel, he attributes a very high and serious, though

it be less vital, consequence. The builder, even though he does not desert the right foundation, is not to proceed rashly, but to scan the materials that he ventures to lay upon it. You may rightly defend opinions which you admit to be relatively subordinate. You may contend against errors which you allow to be no barrier of Christian fellowship. The Alleghanies are mountains; only do not take them for the Himalayas. The sheet of water on whose border this great city of the West is planted, though it be a lake and not an ocean, has no insignificant part to fulfil in the system of nature and the development of civilization. Let every well-grounded proposition in the domain of religion and morals be supported with that measure of zeal which its degree of importance demands; only do not make every such proposition the article of a standing or falling church. Do not excommunicate or denounce your neighbor for diversities no graver than at least appeared to their disciples to exist between Peter and Paul and Apollos.

It is evident, secondly, that the apostle anticipated a growth of Christian theology and ethics beyond the elementary principles. He gave an example of such development, normal, as far as it went, for all subsequent times, but not precluding a further advance in the same direction. He was resolved not to know anything among the Corinthians except Christ and him crucified; and this statement has been held up a myriad times as an example, and as a warning to the teachers of religion to handle no topic but the cross. But he goes on to say that he had dealt with the converts at Corinth as infants in the faith, and not as full-grown believers, among whom he had a "wisdom" to impart — a philosophy, or theology, a more full and rounded exposition of Christian doctrine. The readers of the Epistle to the Romans were provided with this sort of discriminating and argumentative teaching on the nature of Christianity and its relation to heathenism and to the Old Testament economy. The apostle thought poorly of that intellectual unrest which drove Athenians every day to the Agora in quest of some novel speculation — to speak or to hear some new thing. He thought no better of that delight in debate which was to many a Greek, as to some of our own nineteenth-century clubs, what a gladiatorial fight was to the coarser Roman. Nor did he put a high estimate on the practical effect of Greek philosophical thought in saving men from atheism and immorality. But to a

Christian philosophy neither his turn of mind nor anything in his writings indicates that he was averse. The wrong understanding of Paul in the passage descriptive of his preaching at Corinth illustrates the defect of that traditional fragmentary method of interpretation which lays hold of detached sentences; just as theological expositors have taken their stand in the ninth of Romans, at the rebuke, "Who art thou that repliest against God?" instead of going forward to the close of the chapter and into the tenth and eleventh, where the apostle, recognizing freedom, points out the reasons of the divine purpose and completes his theodicy. The work which theology has undertaken since the apostle's day is a legitimate one. To seek to form clear, exact, consistent conceptions of revealed religion; to try to gain, as far as we may, an insight into its reasonableness, and its relations to truth gathered from other sources, is an effort worthy of the mind of man, prompted by a laudable curiosity, and wholesome in its practical results. Human error will, of course, mingle in a greater or less degree with every such endeavor. It is a long line of Christian thinkers who have directed their energies to this task. To Origen, the first in the series, high honor is due, although we may reckon his doctrine of pre-existence with the wood, hay, and stubble, and judge no better of the allegorical exegesis of which he is the famous patron, which has deluged the church, from Philo to Swedenborg, and, later still, with a flood of fanciful interpretation. Who shall cast a stone at Athanasius, "the heroic and invincible," as John Milton styles him? Yet few of us would regard his advocacy of monastic life as one of the precious stones in his teaching. Augustine, the leader of the theology of the West; Aquinas and the great doctors of the Middle Ages — for there were giants in those days; Luther and Melanchthon, Calvin and Arminius; the numerous framers of doctrinal systems in the seventeenth century, who are now mostly forgotten; in later times, in Germany, Schleiermacher, Nitzsch, Julius Müller, Dorner, and among ourselves, Edwards and the older choir leaders of the New England divinity; more recently still, Hodge, Taylor, Bushnell, — these are some of the expounders of Christian truth who have left a mark upon their times, and whose writings exhibit in varying proportion, on the one hand the solid and enduring, and on the other the unsubstantial and transient products of thought. The pure light is refracted and colored, now more and now less, by the medium

through which it passes. As regards Christian ethics, the apostle, in these very Epistles to Corinth, travels over a broad field of ethical instruction. He applies the Gospel to multiplied practical concerns. Since his time, light as to the bearing of the Gospel on the relations of man to man and on social institutions has constantly increased. To assume that the New Testament contains a fully developed code of Christian morals is a mischievous mistake. This mistake was often made in the controversies about slavery in this country, where it was frequently taken for granted that nothing had been learned since the apostolic age as to that constitution of society and regulation of industry which it was the intent of the Gospel evidently to realize. The drift of the teaching of Christ and the spirit of the Christian system were often lost sight of, and the attention limited to special injunctions, or to the case of Onesimus.

It is time to turn to the inquiry, What is the One Foundation? The answer of the apostle is brief. It is, *Jesus Christ*. Notice that it is no abstraction, or parcel of abstractions. It is no theory of the universe, such as philosophy or natural religion might propound. It is a living person. To the same effect was the Saviour's own definition of that which underlies Christianity and the church — the essential groundwork — when, in response to Peter's fervent declaration respecting him, that he is the Christ, the Son of God, Jesus affirmed that on this rock the church is built. To the Christians of the New Testament age, Jesus was a person as real as Peter or Paul. Even when he had gone out of their sight, he was not less a living person, whom, not having seen, they loved, and for whose visible appearing they looked with a yearning that did much to create the belief in it as near at hand. In general, as against a materialistic and pantheistic drift of thought, it is one need of the times that men should vividly apprehend *personal being* as a unique reality, distinct from all things else, and of infinite significance. So, within the pale of the church, we need to bring home to the heart and imagination the living personality of Jesus, to think of him as one whose conscious, personal life and sympathetic heart are not less real to-day than when he sat in the synagogue at Nazareth, or conversed with the disciples at the Last Supper. He carries forward his work spiritually among men, the same work which he began when his abode was on the earth, only with a range of influence less confined; whence it was expedient that he should go to the Father.

Paul no longer knew Christ "after the flesh"; that is, he knew him not as a Jew, leading a life here, with all its physical restrictions of time and place and a material body. This made the resurrection to the apostle so momentous a truth — the corner-stone of his faith. It was the fact of the resurrection, evinced to the apostle supernaturally, that reconciled him to the fact of the crucifixion, the stumbling-block of the Jew. Before, he had asked himself, What sort of a Messiah, what sort of a king, is that who is put to death and seen no more? Now he saw things differently. The Messiah had, indeed, hung on the cross — dethroned, or rather destroyed before he had grasped the sceptre. But the cross and the tomb were the stepping-stones to a reign celestial, a world-wide, spiritual domination. Seeing this, the apostle discerned that carnal Judaism, with its repulsion of the Gentiles and its outward legal ordinances, was a thing obsolete and petty in comparison with the real kingdom, which was spiritual, because its Head was enthroned on high, in a spiritual, glorified form of being. The distinctions of Jew and Geeek, bond and free, male and female, vanished in the spiritual unity resting on the common fellowship with the risen Lord — the new creation in Christ Jesus.

Such, in brief and in general, was the apostle's fundamental conception of the Messiah and King.

In the course of the epistle we find Paul stating, in a deliberate and formal manner, what he understands by the Gospel; "the Gospel," he says, "which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved." You see what weight he attaches to the definition he is about to give. Here, if anywhere, we are to hear what the Gospel really is. And what do we find? We find a recital of facts: that Jesus died for our sins, was buried, was raised the third day, manifested himself in repeated personal interviews to the apostles individually and in groups; and the Gospel which is thereafter expounded in the same chapter is the Gospel of the resurrection. The sum and substance of the Gospel are made to be a series of historical facts, which a Christian instinct moved the early church to bring together, in the most ancient of the creeds, the symbol of the apostles.

Yet who needs to be told that there was more in the Gospel than a series of historical occurrences, however stupendous? There was a meaning, a design, an effect, involved in them. Jesus died for our sins. He was raised for our justification. Paul saw in these

facts the redemption of mankind from sin and from death, temporal and spiritual. He saw in them a newly created humanity, brought back to God, and to eternal life in fellowship with him, by a divine Saviour who made himself one with us that he, a victor over sin and over death, might lift us into the oneness which he had with the Father. It will clear me from all suspicion of giving you a sectarian interpretation of Paul if I quote the words in which the substance of the Christian religion has recently been set forth by James Martineau: "The sense of sin — a sentiment that left no trace at Athens — involves a consciousness of personal alienation from the Supreme Goodness; the aspiration after holiness directs itself to a union of affection and will with the Source of all perfection; the agency for transferring men from their old estrangement to a new reconciliation was a Person in whom the divine and human historically blended; and the sanctifying spirit by which they are sustained at the height of their purer life is a living link of communion between their minds and the Soul of souls. This was the circle of ideas in which Christian sentiment revolved."

The Gospel which Paul preached embraced the incarnation, the atoning death, the heavenly reign of Jesus, the Christ.

It is interesting now to look abroad and to inquire what, in these times, is the posture of the church and of the educated Christian mind of the day, as regards the One Foundation of Christianity and Christian fellowship.

As a preliminary remark, let me say at the outset that the scientific spirit, which prevails in our day, is not in itself, in the smallest degree, antichristian. The desire to attain to an exact, methodized, exhaustive knowledge of the world in which we live, and of man, its inhabitant, is natural. It is irrepressible. It is praiseworthy. The scientific spirit has come to stay. Since the inductive method of investigation, by the influence of Bacon and others, became dominant, since philosophy at the epoch of Descartes broke through the bonds of authority and assumption, it has become clear that the human mind will search, with a fearless and penetrating glance, every field open to observation. The curious intellect of man will explore every mystery that admits of being laid open, and knock at every door that is not hopelessly locked against its approach. One goal that science, in the large sense of the term, is pursuing at present is the discovery of the genesis of

things. The genesis of the stellar universe, of the earth, of life on the earth, of man on the physical side, of consciousness and the faculties of reason and conscience, of human society and civilization, — this one word, "genesis," contains the absorbing theme of scientific study. The only thing that the Christian believer has to do is to see that the scientific spirit do not stifle other functions of our nature having an equal right, and even superior as a source of human dignity and well-being, and to see, moreover, that unproved hypotheses upon the origin of things, and illogical inferences which are derogatory to religion, are not suffered to pass into the current coinage and to be mistaken for the verified products of science. If there is nothing in the scientific spirit, neither is there anything in the results to which it appears to be tending, at war with the Christian faith. "Evolution" is a word of indefinite and various meaning; but if it be not used as a cloak for an unscientific pantheism, either materialistic or metaphysical, it simply denotes what is deemed to be the method of nature; of the creative, presiding, directive energy, it says nothing. In truth, science cannot clash with religion, for science has nothing to do with religion. The minister, in saying of one who has died, that it pleased God to take him out of this life, and the physician who reports that he died of typhoid fever, induced by exposure to damp air, do not contradict one another. One statement does not exclude the other. The religious view and the scientific are not mutually exclusive; they are complementary. It is the business of the man of science to search out what we call second causes, the antecedents of everything that occurs, the links that connect phenomena. Do not timidly exhort him to abjure his function. Do not defend religion by taking the atheistic view that God is evidently active only at points of beginning, or where there is a break in a series. Render unto science the things of science, and to religion the things of religion. When a scientist or philosopher like Herbert Spencer deftly substitutes "force" for "power," and, taking his clew from external nature, and not from the will, where alone we have an experience of power, and whence alone we derive a notion of it, deduces a scheme compounded of pantheism and positivism, in which there is no room either for personality in God or a free personality in man, and in which all moral history by easy inference is transformed into natural history, nothing is required but to point out the sophisms at the core of such a system, that deprive it of

scientific validity. But true science is responsible for no such aberrations.

If we have regard to the aspects of religious discussion in the church and on its borders, as related to the One Foundation, the security alike of a sound conservatism and a generous catholicity, we find the direction of theological thought to be encouraging in a high degree. For what is the theme that chiefly engages attention? Is it not Jesus Christ, and his life and work among men? Where, for example, is the Arminian controversy which for two centuries agitated the Protestant churches? The disciples of John Calvin and the disciples of John Wesley have hung up their armor, and have almost forgotten, for the time at least, the old conflict. This and other topics, never without importance, but once held to be of a transcendent interest, have retired into the background. It is a very significant fact that elaborate biographies of Jesus, one after another, from different points of view, have appeared in recent years, especially in Germany, in France, in England, and in America, the countries where religious inquiry is most active. The vast circulation of heretical works on this subject, like those of Strauss and Renan, show the absorbing interest that gathers about it. Evidently the Man of Nazareth is the cynosure of all eyes. "What think ye of Jesus?" The inquiry is on the lips of every thoughtful man. Believer and sceptic alike find it impossible to forget him. Nor is it a simple curiosity to ascertain exactly how he lived and what he did. It is more than the external side of his biography which men are seeking to explore. To penetrate within his consciousness, to comprehend the ongoing of his spiritual life, to gain a more clear and satisfying insight into the mind and soul of Jesus, is the predominant aim and urgent aspiration of the Christian heart. The established formulas respecting the person of Jesus remain undisturbed. They come down to us, a heritage from the ancient church, the fruit of the great debates and investigations of the first four centuries. But their value is largely negative. They are the church's protest against Ebionitic and Apollinarian extremes; against the denial, on the one hand, of his divinity, and, on the other, of his real kinship with men. But how to conceive of the inward consciousness of Jesus, of his unique inward relation to the Father Almighty at the same time that he was human in the moulds of his thought, in his experiences of feeling, in his conflict with evil; how, moreover, to understand the limitations of his knowledge and power

while he was in the flesh; in a word, the real problem of the Incarnation, — this is the subject now of supreme interest, and interest not merely theoretical, but closely practical in its nature. As a part of the same general theme, the moral and spiritual elements of the atonement, or what it was in the inward experiences of Jesus, in particular at the close of his earthly course, which was of vital import in his work of reconciliation, and from what source those experiences of anguish sprang, form an equally fascinating object of earnest and reverent inquiry. We seek to enter into his feelings in those last hours, when there is reason to think the world's guilt was brought home to his consciousness as never before, and the burden of the world's doom of death, inflicted by man's ingratitude, yet providentially, by the Father's will, he took on himself, his eye meanwhile piercing through the encompassing gloom to the joy that was set before him, enabling him to endure the cross, despising the shame. That crisis in the world's history, when, in the seeming total wreck of his cause, his faith rose triumphant over the agony of failure and of abandonment to the hatred and rage of his enemies — what words can express the interest that gathers about that final conflict? This concentration of thought upon Christ is a fact auspicious in the promise it contains that the cardinal point of Christianity is to hold its commanding place in theology, and that differences on minor points are likely to have less influence as a divisive element in the Christian family.

A firmer grasp of the central truth of redemption by Christ crucified, resurgent, reigning, will dispose one to take a fair view, neither blindly conservative nor rashly hospitable, of modifications of religious thought, and of amendments, either in form or contents, of the traditional creed. We can neither expect nor desire the intellect of the church to be stagnant. The problem of theology in our times is to bring the accepted statements of doctrine within the range of insight and sympathetic apprehension. The attempt to do this, if made in good faith, is entitled to respect, even when it may partially fail of success. But such an attempt is very liable to provoke an accusation of heresy, or of a misleading use of consecrated terms. That imputation was heard when Grotius sought to vindicate the doctrine of satisfaction, by the governmental view. Nor did Edwards escape a like charge on account of his theory of liberty and the will. To assume that the creed statements of the seventeenth century settled everything for all time is to take a

position more narrow than that of the adherents of the Church of Rome. Take, for example, the question of the inspiration of the Bible. From the Bible we must derive our authentic knowledge of Christ and his redemption. To the Bible we must resort as the authoritative guide in the province of religious faith and moral conduct, and as the inexhaustible source of spiritual quickening. But it is vain to imagine that a conception of the Bible that satisfied men centuries ago, when the Copernican theory was hardly broached, when geology was not dreamed of, when the other natural sciences were in their infancy, when the day of Biblical and historical criticism had scarcely dawned, and when the immense sway of dogmatic bias in the student's mind was not yet broken, — that a conception that answered at that time is to continue unmodified in the light of modern scholarship and discovery. The literary and historical questions which have arisen respecting the origin and authorship of various books of Scripture, the relative priority of its different parts and of the successive stages of revelation, and respecting the lines that separate human peculiarities and imperfections from the divine teaching, the casket from the jewel, must be determined on the field of unbiassed investigation. No vote of an ecclesiastical assembly will have any influence upon the final verdict. No verdict is possible in the case that will affect the impregnable truth of redemption in its grand outlines and in its practical efficacy.

From time to time new opinions in theology will be brought forward. Let them be judged according to their merits. The questions just now debated among us respecting the future life, and what is to befall those whom the message of revealed religion does not reach, are such as the development of theology in the present century could not fail to bring up for consideration. The questions are relatively insignificant. I do not say that they are insignificant: they are important. But I say that they are insignificant in comparison with the great doctrines respecting the divine government and the method of salvation, on which we are substantially at one. To sever the bonds of fellowship and of co-operation in missionary work on the ground of differences no greater than these, would be an unpardonable mistake, a melancholy triumph of fanaticism over the catholic spirit. Our own recent past may teach us a lesson of forbearance and patience. Fifty years ago, Dr. Nathaniel W. Taylor, walking in a path which had been opened by the philosoph er

Leibnitz, propounded as an answer to the infidel objection to the benevolence of God the hypothesis that possibly even divine power cannot exclude evil from the best moral system. To this theorem, proposed as an element in a theodicy, it was loudly objected that the divine omnipotence was called in question and the foundations of Christian theism shaken. The noise of the combat resounded through the land. Yet to-day I am sure that no man's reputation for orthodoxy would materially suffer from accepting this hypothesis as one possible mode of solving the dark problem of the permission of sin. I say not that the two cases are strictly parallel in regard to the importance of the points at issue. Let every one judge for himself on this subject. But surely our experiences of conflict in the past should warn us against immoderate excitement in view of new questions which, however serious they may be, do not touch the one foundation on which our faith and hope repose.

Follow down the course of history from the apostolic age, and you will see that there has always existed, under diverse names and types, a party that may be styled the Broad Church. To connect the natural with the supernatural; to show that the supernatural is not the anti-natural; to bring out the consonance of faith and reason, to lay hold of whatever is true and valuable in the religions of the heathen, and in the philosophy and culture which have grown up on the soil of nature; to stand at the door of the church and to take care that none worthy to be called disciples are kept out; to soften the asperities of intellectual strife, and to build bridges between discordant sections of the Christian family, — these have been the aims of the Broad Church. The great Alexandrian teachers, Origen and Clement; Theodore and the other masters of the famous Antioch school of the fourth and fifth centuries; in the Middle Ages, Abelard, and, in a diminished degree, the disciples of Scotus; Erasmus and his followers in the period of the Renaissance, from whom Zwingli and Melanchthon were not so very far removed; the accomplished Arminian scholars of Holland, the pioneers of Biblical science; the Latitudinarians of Cambridge, the school of Cudworth, More, and Tillotson; their successors in spirit, Coleridge, Arnold, Erskine, Maurice, Stanley, — these are among the marked representatives of a tendency that has never ceased to make itself felt. That the Broad Church has had its weaknesses; that it may approach near the borders of perilous compromise; that it has often lacked evangelic fervor and

the aggressive energy of the missionaries and martyrs by whom the dominion of the Gospel on earth has been enlarged, — all this admits of no denial. Yet how could we spare the services it has rendered to the cause of Christian learning? How could we dispense with its work in behalf of Christian charity? How should we miss the living examples it has furnished of refined Christian character and of obedience to the Lord and Master? Is it not the design of the Lord that the differing tendencies should exist, side by side, within the pale of his church, each to supplement the deficiencies and qualify the temper of the other, and to inspire that fraternal spirit which renders his church truly catholic? A timid neutrality, growing out of natural indecision, or adopted from motives of selfish policy, it is right to despise. Better be a partisan than a cold or cowardly spectator in a contest where great interests are at stake. But genuine catholicity stifles no conviction. It simply waits for light, shuns exaggeration, and cherishes, amid differences, the spirit of tolerant love. It was Richard Baxter who avowed that when he remembered who it was that said, "Blessed are the peacemakers," he was willing to be called a trimmer.

Where shall we look for the bond of fellowship among Christians? Not in any of the forms of church organization. You might as well identify the souls of your friends with the houses they live in. None of these frames of polity is strictly conformed to the simple but rapidly changing organization of the primitive church. None of them is possessed of any divine right to the exclusion of the others. Hierarchies, however ancient, when claiming to be the channels of divine mercy, are features of an obsolete, Judaic dispensation grafted on Christian societies. Not in the sacraments of the church that image to the mind and ratify to the heart the promises of grace; not in these, if we listen to the apostle who thanked God that at Corinth he had baptized only Crispus and Gaius and the household of Stephanas, for God had sent him, not to baptize, but to preach the Gospel. Not in any ritual, though it embrace litany and anthem, and creeds chanted beneath the roof of temples, whose aisles have been trodden by the feet of many generations long since gone to their rest. All these things are but a part of the vesture of religion. Not in any system of dogmas elaborated by fathers and schoolmen, by reformers and later doctors of the church; for —

> "Our little systems have their day,
> They have their day and cease to be."

Where shall the bond of Christian fellowship be found but in the common faith in our Lord and Master, and in conscious nearness through him to the Father? "Other foundation can no man lay than that is laid, which is Jesus Christ."

When I consider the wickedness of the world; when I think of the hordes in the great cities of Christian Europe and America whose trade is crime; when I look at the low moral tone of so many of the journals of the day, and the reckless disregard that so many of them manifest for the rights and feelings of individuals and the sanctities of private life; when I reflect on the menacing problems that grow out of the discontent of labor, and at the real or alleged selfishness of capital; when I look abroad over the earth and see that the barriers between Christendom and heathendom are swept away, and that countless millions, comprising a great majority of the race, barbarians, or trained under a heathen civilization, are brought face to face with the adherents of the Christian faith, to overwhelm it or to be conquered by it, I am profoundly impressed with the absolute need of holding fast the gospel of redemption as the one hope of the world; and I am equally struck with the mischief resulting from the distracted condition of the church, and with the gross folly as well as guilt of the spirit of faction. Christ prayed for the unity of his disciples, that the world might be convinced of his divine mission — might know that the Father had sent him. The gospel of salvation is the world's only hope. Ethical teaching can never reach to the depth of the evil. I have no harsh word to utter against any who are honestly trying to do good to their fellow-men. But when you can dispense with sunlight and make your wheat-fields flourish by the agency of moonshine, then may you expect to break the power of sin by mere ethical culture. But if the Gospel is to exert its strength, its disciples must not waste their energies in strife with one another.

See how, among the first disciples, dogmatic prejudices were overcome, and how the apostles held together as a united band! Peter was called to account in the church at Jerusalem for fraternizing with Cornelius. He had practised a liberality that ran counter to every accepted theory. His defence was that to the Gentile brethren the Spirit had evidently been given. "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?"

The argument was felt to be unanswerable. In the council at Jerusalem, when Antioch sent its delegates to the mother church, when the differences at the outset were almost as grave as those which now separate a moderate Roman Catholic from a reasonable Protestant, what prevented a rupture? It was the perception that the Spirit had been given to Paul and Barnabas as well as to Peter and his associates. The success of Paul and Barnabas in their ministry among the heathen proved it. To discredit the manifest fruits of the Spirit; to attribute them to another source, to Beelzebub and his agents; to deny that goodness is good, — what is this but the unpardonable sin? All speculative, technical, traditional tests of Christian standing must give way before that testimony to the presence of the Spirit which is afforded by holy living and by success in winning souls. If you see one casting out devils in the name of Christ, regard him not as an alien.

We Congregationalists ought to know how to cling to liberty, and at the same time to draw a line between liberty and license. We ought to know how to combine intellectual freedom with loyalty to the fundamental truth of the Gospel. Freedom and order are both ours by inheritance. We carry in our veins the blood of the men who drove the Stuarts from their throne, and braved the Tudors at the height of their power, and, on the wild shores of New England, exiled from the land of their birth,

"— rolled the Psalm to wintry skies."

Our fathers bowed to no dominant system of belief. In their country parishes they pondered the great themes of religion. Themselves independent in thought, they respected the independence of others. They contended in manly debate for their own convictions of truth, but they shunned ecclesiastical division until, as they believed, the One Foundation was attacked. One of our chief dangers is that of falling a prey to faction. Our colleges and schools will be of little avail to preserve our strength as a religious body, in case, like the Greeks of old in their political life, we allow the spirit of faction to break us in pieces.

The one solvent of all difficulties, theoretical and practical, is love. God is love. His eternal love is the ultimate ground of all our hope. He so loved the world that he gave his only begotten Son. That Son loved us and gave himself for us. We love Him who first loved us. We know that we have passed from death unto life because we love the brethren. Now abideth faith, hope, love, these three; and the greatest of these is love.

REPORT OF THE PROVISIONAL COMMITTEE.

This committee met upon the adjournment of the Council in Concord. The secretary of the Council was chosen clerk, and also charged with the duty of preparing this final report. It was voted that the choice of chairmen be temporary only, and made at each meeting.

The committee were happily relieved from any difficulty in the choice of a place for the meeting of this session of the Council. A cordial invitation had already been announced in the Council itself from the Union Park Congregational church in Chicago, opening to this body a place of assembly as fit and convenient as the country could afford.

The great advantage to the Council of this prompt appointment was so manifest that under our instructions the secretary has conducted a correspondence, with favorable results, with a view to a similar announcement, during this session of the Council, of a place ready to invite and welcome our next assembly.

Three other meetings of the committee have been held in the Congregational Library, Boston, in October, 1884 and 1885, and July, 1886. The Rev. Dr. Goodwin, of this city, having declined to act as a member of the committee, the Rev. Dr. Noble was appointed to the vacancy. Only two members of the committee have failed to attend our meetings. One of these gentlemen, the Hon. E. S. Jones, of Minneapolis, accompanied his excuse for absence with his check for $100, to be applied to the purposes of the Council, and we recommend that his lack of service be judged leniently.

In arrangements for this meeting, we have been guided by the request of the Council at Concord, and sought "to give ample time for the consideration of subjects relating to the pastorate, the fellowship of the churches, and their practical work." The Council determines a large share of its topics and business for itself. Vital among these are the hearings and discussions given to the work of our seven benevolent societies and seven theological seminaries. No service of this Council can be more important than anything which it can do to promote harmonious and effective relations between the churches and these channels of their activity. Then, seven topics come over for consideration under reports of committees appointed by the last Council. These, naming subject

in brief, and the gentlemen from whom the report is expected, are, —

(1.) Sunday-School Work. Rev. F. N. Peloubet.

(2.) Monument to John Robinson. Rev. H. M. Dexter.

(3.) The Pastorate and Ministerial Standing. Rev. R. G. Hutchins.

(4.) Systematic Giving. Rev. Lyman Abbott.

(5.) Ministerial Relief. Rev. M. K. Whittlesey.

(6.) Indian Affairs. Rev. W. H. Ward.

(7.) Our Ministerial Force and Accessions to the Churches.

The latter subject is so broad that, at our suggestion, the committee in question will present two reports: one from its chairman, Rev. G. R. Leavitt, on the second part, and one from another member, Rev. A. H. Quint, on the first part, a topic which he may be expected to treat as an expert.

Beyond these prior assignments, the committee have added the following topics to the programme, each being manifestly suggested and enforced upon us, by considerations felt to be conclusive. If any other topics are not included, perhaps as important as some of these, it is proper to suggest in explanation: —

(1.) The danger of overloading the programme. This has been seriously felt hitherto. Some important subjects must be left for future Councils.

(2.) The proper freedom of the Council demands that when it assembles, it have time and welcome for such topics, not previously arranged, as it shall deem it expedient to consider.

The subjects we have added are these: —

(1.) *City Evangelization.* — Rev. George F. Pentecost.

(2.) *Temperance.* — The general association of New York asked that this topic have place, and we have invited Rev. S. H. Virgin, Hon. Nelson Dingley, and Rev. R. Cordley to prepare a suitable minute for your consideration.

(3.) *The Financial Relations of the Churches and the Council.* — Rev. H. L. Hubbell.

(4.) *Churches on the Border Land of Self-support.* — Rev. A. L. Frisbie.

(5.) *The Relation of our Congregational Churches to Christian Education.* — Rev. G. H. Ide.

(6.) *The Future of Congregationalism.* — Rev. H. A. Stimson.

It is part of the history of the last topic of sufficient interest

to be mentioned here, that it was first assigned to the honored pastor of Pilgrim Church in St. Louis, who, in his letter accepting the service, and written but a few days before his death, remarked that he "had something which he wanted to say upon it." What he would have said, you will not be permitted to hear, for sudden death has sealed those lips; but you will hear and welcome the pastor of Pilgrim Church, in the confidence and prayer that he will be a worthy successor of Dr. Goodell.

This Council, at its session in Detroit in 1877, feeling the difficulty already alluded to, of lack of time for its business, advised that arrangements for future sessions be made to include a full week. This, however, was not done at St. Louis and Concord; but we have found so many subjects claiming your attention and so much to be done that we could not doubt that the experiment of a longer session should have trial. With the cordial assent of our Chicago friends, we have made arrangements accordingly. If the experiment does not please the Council in its results, it need not be repeated. But if our Presbyterian friends need ten days every year for their assembly, it would seem reasonable that the representatives of our Congregationalism, gathering from all parts of the country, once in three years, should need more than three days or four for the intelligent discharge of their duties.

A practical matter in the organization of the Council calls for your recognition and action if the Council please. The business of such a body must take shape largely in the hands of committees, and they need to be appointed as early as possible to give time for deliberation and due reports. But the moderator comes to the chair with no anticipation, and in shaping committees in haste, and from a roll still to be made out, would be likely to miss some of the best results, regarding both geographical considerations and the assignment of the very best men to important places; nor would their selection by nomination be any safer. Not because we desire the responsibility, but under our general instructions to make "needful arrangements," and following the actual usage of previous years, we choose to be frank in saying that we have made provisional selection of some such committees, subject, of course, to your approval, by the voice of your moderator or otherwise, as you may direct.

The difficulty seems to call for your action in one of two ways, either giving the Provisional Committee authority to act as a nomi-

nating committee, at the outset of the session, and until a nominating committee is chosen; or, precluding such action on their part, by requiring the selection of all committees by the suffrages of the Council itself when assembled.

We recommend that By-Law IX. be amended by omitting the last sentence, as follows: "The afternoon and evening of Saturday, and the evening of the Sabbath, shall be assigned to hearing from such Congregational general societies" as may be recognized by this Council, the time to be equitably divided between them, and no other portion of the time of the Council to be occupied by them." Such a limitation is, in our judgment, unwise, not in harmony with the proper freedom of the Council itself, and not inviting or giving suitable opportunity for discussion of important practical questions of policy, very likely to be raised at these hearings. We ask your immediate consideration to this subject, that your action, whether of approval or otherwise, may guide your Business Committee in shaping important details of this meeting.

The secretary, under our instructions, has requested the various benevolent societies and theological seminaries to prepare and place in his hands, at the beginning of this session, such statements as they wish to submit to your consideration. Our design is to place these statements in the hands of the proper committees as soon as they can be appointed. On the subsequent report of these committees, the delegates of these bodies will have such opportunity for personal hearing as they may desire, and it is your pleasure to grant. By this arrangement we seek to avoid repetition, economize time, give these objects a more effective single presentation, and secure in better form for preservation in our Minutes, such record of their work as may be permanently useful.

We also recommend that By-Law XIV. be amended so that it shall read, "The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council itself or by the Provisional Committee. The attempt to maintain such intercourse by rule and without special occasion is burdensome, loses significance, and breaks under its own weight. Delegates under the system are careless of their duty, and few will be ready to make any report at this Council. But if, when oppor-

tunity and special reason arise, we stand ready to improve them, much good may come of such fraternal recognition.

We recommend that By-Law V. be amended to read as follows: —

The Provisional Committee, of whom four shall be a quorum, shall consist of the secretary, the registrar, and the treasurer *ex officio*, and of eight persons chosen by the Council, the latter to hold office for six years, four being chosen at each session. It shall be the duty of this committee to specify the places and times at which sessions shall commence, to choose a preacher of the opening sermon, to select topics regarding the work of the churches, and persons to prepare and present papers thereon, to appoint delegates to bodies in correspondence as occasion may arise, to fill any vacancies occurring in the interests of sessions in any committee or office, the person so appointed to serve until the next session, to name a place and time for the next triennial session of the Council, to act with authority in all cases in which the interests of the Council are involved, and to make full report of all their doings, the consideration of which report shall be the first in order of business after organization.

(2.) That the following be adopted and numbered as By-Law VIII.: —

The secretary and registrar, with leave to secure such assistance as may be necessary, shall be a committee on the roll of the Council, and, on due notice, all credentials should be placed in their hands before the opening of each session.

(3.) That By-Law VIII. be numbered as By-Law IX., and amended, by omitting the first section, and changing the numbers of the other sections.

(4.) That By-Laws IX., X., and XI. be numbered X., XI., and XII., and that By-Law XII. be omitted.

The report of the treasurer calls for your special attention. In 1884, his statement to the committee showed a balance against the treasury of $3,500. This state of things seemed to us unsatisfactory and unworthy of our churches. Believing that a clear knowledge of the facts would bring relief, a subcommittee, consisting of Messrs. Noble, Capen, and Fairbanks, was appointed to co-operate with the treasurer in raising the amount necessary to pay the debt. This effort was in a measure successful, more than $3,000 having been secured, as shown by the statement in the last Year-Book. We take pleasure in calling your attention to the fact

that more than half of this sum came from the West, counting Ohio as a Western State, and that the largest sum, $578.50, came from this Empire State of the West, to whose hospitality we find welcome to-day. It is due to Connecticut and Massachusetts to add that giving equal sums, $575, they left Illinois only a trifle ahead. Minnesota also should be recognized with her $245, as much as came from three other New England States. The regular receipts, sometimes delayed to the point of embarrassment, are also coming into better shape, and with this payment nearly made of the old debt, are putting a favorable balance into the treasury. This it is important to maintain, and specific action to that end might be wise, that the treasurer may not be subject to the necessity, otherwise sure to recur, of borrowing money to pay printers and other bills months before the delayed receipts from various States can arrive.

Your careful attention is due to the question whether the Council shall accept the charter of incorporation, which has been enacted by the Legislature of Connecticut, authorizing this Council to hold general and special funds; and to the related question, raised by the legacy of the late Mrs. Knowles, of Worcester, leaving to your care $10,000 as a fund for ministerial relief, and by some other proposed gifts.

The committee also suggest that it may be time for this Council to consider the question, whether the best realization of the objects for which the Council exists does not call for an annual session, and whether the national Congregational charitable societies should not be invited to present at each annual session a statement at length of the interests which they promote; so that, in fact, the popular anniversaries of these societies may be held in connection with annual sessions of this Council. If this suggestion commends itself, your action may take proper shape in the appointment of a committee to confer with the representatives of these societies, and report at the next session of the Council, if found practicable, a plan acceptable to said societies, all or any of them, whereby their interests may be suitably presented at annual sessions of this Council, and any changes in the Constitution or By-Laws of the Council, needful to this end.

More continuity in the life and plans of the Provisional Committee than is secured by the *ex-officio* membership in it of the officers of the Council, is deemed important, in any case, but if

any new duties under the proposed charter should be laid upon it, will be all the more needful. We therefore have proposed a change in By-Law V., making the elective members of the committee eight instead of seven; four to be chosen for three years and four for six years, and that at future sessions four members be chosen for terms of six years.

We may properly remind you, in concluding this report, that since the last session of the Council, the creed commission, constituted under prior action at St. Louis in 1880, has made its report, as it was instructed to do, directly to the churches. This important utterance has gone out to its proper mission and has awakened wide interest.

Certainly, the gentlemen who devoted eminent ability, with much time, care, and expense, to the labors of this commission, are entitled to the hearty thanks of this Council and the churches for their services.

REPORT OF COMMITTEE ON RECOMMENDATIONS OF PROVISIONAL COMMITTEE, ETC.

The committee to whom were referred the reports of the Provisional Committee and of the Committee on Amendments to the Constitution, which was appointed in 1880, would respectfully report that they have examined the various suggestions contained therein and make the following recommendations: —

Upon the proposed change of time for assembling the Council, we report that, in our view, the time has not come to consider the question of an annual session.

We recommend to (1) (2) (3) (4), —

(1.) Amend By-Law III., by omitting the word "seats," substituting the words "all the privileges of members."

(2.) Amend By-Law X., by substituting for the words "one hour," the words "three quarters of an hour," and by inserting after the word "report" the words "no speaker upon any motion or resolution or any paper read shall occupy more than ten minutes."

(3.) Amend the rules of order by inserting between Rules *a* and *b* the following:

"But the Council may at any time, on the motion of one member, seconded by five other members, and by a two-thirds vote of those present and voting, order a vote upon the pending question to be taken; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak, but during that time no speaker shall speak more than five minutes."

(4.) Add to the rules of order the following:

"Voting shall be ordinarily *viva voce* or by show of hands, but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the Minutes, and published in the printed reports of the proceedings."

We recommend that By-Law IX. be amended as suggested by the Provisional Committee.

The suggestions in the report of the Provisional Committee, relative to charter of incorporation and legacies, have already been acted upon by the Council.

We also recommend that By-Law XIV. be amended so that it shall read:

"The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands and with the general ecclesiastical organizations of other churches of evangelical faith in our own land by delegates appointed by the Council or by the Provisional Committee."

We recommend the following By-Law:

"The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator, at the opening of the session *subsequent* to the one at which he was elected, shall name the Nominating Committee, the Business Committee, and the Committee on Credentials; and he shall be an honorary member of the Council.

We also recommend:

That in By-Law V., after the words "seven persons," shall be inserted the words "two of whom shall have been members of the last previous Provisional Committee."

All of which is respectfully submitted.

F. P. WOODBURY,
T. O. DOUGLASS,
J. G. MERRILL,
W. E. PARK,
W. B. WASHBURN,
E. D. HOLTON,
C. W. HACKETT,
} *Committee.*

REPORT OF PUBLISHING COMMITTEE.

This committee have issued and distributed the Minutes of the Council of 1883, held in Concord, N. H., and the Year-Books for 1884, 1885, and 1886. They have also contracted for the publication of the Year-Book for 1887, as authorized by the Council. The treasurer's report will show the cost of these issues, and the receipts from advertising and from sale of Year-Books. The increase in the number of churches and in the demand has nearly exhausted the edition of the last Year-Book. The edition, which has been of 8,500 copies, will need to be increased in future.

The distribution has been made as in previous years, under the

generous instructions of the Council. That some losses will occur in scattering nearly eight thousand copies through the mails to all parts of the country is inevitable. No human care can prevent that, but it is believed that the number which go astray is comparatively small. A large share of these losses springs from neglect in Minutes to report exactly the name of the post-office whenever it differs from the name of the church. And ministers who change their place, not reporting the fact to the Year-Book, cannot complain if it does not find them, or pay the double postage necessary to follow their wanderings. All errors in State Minutes, and changes occurring after their issue, should be immediately reported by the persons interested to the secretary of the Council. At another point a safeguard has been adopted with favorable results. To smaller churches making no report and having no pastor, a postal card has been sent, with promise of Year-Book, on request. The losses, which have been numerous in this class of cases, have been greatly reduced by this method.

"Every church and minister upon the rolls of the denomination" is now entitled to the Year-Book by direction of the Council of 1877. For practical purposes in making this distribution, the Year-Book list must be taken as the "roll of the denomination," but applications come to the secretary from new or incipient churches, or from ministers just taking charge of churches, assuming that their claim to the Year-Book has already arisen. As a matter of courtesy and when supply is sufficient, it is good policy to grant such requests, but it seems expedient to call attention to the fact that names are not properly "on the rolls of the denomination" until they have been duly recognized and reported by local authority.

We have tried to issue the Year-Book promptly, with results partially satisfactory. The Year-Book for 1884 was ready Jan. 24, that for 1885, Dec. 31, 1884, and that for 1886 again was delayed four weeks by tardy returns from three large States.

The subject of a uniform date in the various States for collecting our annual statistics, and their earlier issue in the Year-Book, has received some discussion, and this may be aided by a brief statement in this place of certain facts. Eight States, representing thirteen hundred churches, take the calendar year for their statistics, and all the New England States except Maine are in this group. Eight other States, also representing thirteen hundred churches, fix their reporting date in the spring, including Illinois, Iowa, Maine,

Michigan, and Ohio. Five States, of which Minnesota is largest and latest, collect in the summer. The larger number of thirteen States and Territories collect their statistics in the autumn. California, Dakota, Kansas, Missouri, Nebraska, New York, and Wisconsin are the large States of this autumn group. Or in two classes: 16 States, and 2,600 churches, collect before June, and 18 States with 1,400 churches, in the last half of the year. Some smaller States and Territories are not included, as scarcely affecting the point under consideration, and the terms "large" or "small" are of course used of relative Congregational numbers. The statistics of the States collecting in the autumn are issued in the Year-Book as promptly as can be hoped for, on any arrangement of dates, but those of the earlier group are somewhat tardy in appearing, and those whose date is Jan. 1 cannot appear in a January Year-Book until the lapse of a year. The evil is apparent. How serious it is felt to be the churches must judge, and the action or non-action of this Council will express your judgment of it. If any change is made it must be in one of two directions: (1) The recommendation of the Publishing Committee made to the last Council may be taken as the basis of effort, viz., that all the States be requested to fix the date of their statistical year not earlier than June, nor later than Oct. 1, no change being made in the date of the Year-Book. The great advantage of the latter point is a strong argument in its favor. Or (2) January may be taken as the date of the statistical year, and the Year-Book be issued as soon thereafter as the returns can be collected, formulated, and printed.

The fact that the Council at Concord took no action in favor of the first course, and that the churches have failed to make any response to the suggestion, indicates perhaps that it does not commend itself. Taking this for granted, any change must be on the other line, and we beg leave to commend to your careful consideration the question whether you will ask the States to adopt Jan. 1 as the date of their statistics, collect and tabulate their returns as rapidly as possible, and instruct the Publishing Committee to issue the Year-Book as soon as may be on the receipt of them.

How much time this process would require can only be determined on trial. More sanguine friends of the plan think that the Year-Book might be brought out in May, but as long as the experienced and expert secretary for Connecticut (if the other members

of this committee may be pardoned for such allusion to one of their own number) will give no assurance that he can furnish the Connecticut returns before May 1, such prophecies would be dangerous, and July would be as early a date as the Year-Book would probably reach. But experience might develop methods by which time could be saved. Instead of waiting to print separately the State tables, they might be sent in manuscript, as New York, Dakota, and Kansas were furnished last year, and the Year-Book in turn might furnish the States each with its own separate tables, for wider local distribution in their own Minutes, and at great saving in cost of tabular printing. And it is only fair to remind the Council that the best results in rapid and careful work and early issue of the Year-Book cannot be assured until the expense of employing expert assistants, which is greater in proportion than if they were required for the full year, is provided for. The salary of the secretary is not sufficient to go far in that direction except at his own charges.

Our methods and work have defects and call for improvement, which we must always be earnest to secure, but the general excellence of the Year-Book and its statistics is also to be remembered. All in all, they surpass in fulness and convenience those of any large body of the churches. No demand for rapid work and freshness of statistics should move us to sacrifice their thoroughness, the value which wears from year to year. And we should pray that God will make them more and more a bond of union and source of strength to our Congregational Zion. This they surely are, as they go out from year to year to every church and every minister of our fellowship, bearing the great seal of this Council, and the testimony of the interest of all in every one, and of the relationship in which we stand, from sea to sea, and to one hundred mission stations in other lands.

REPORT OF THE SECRETARY.

THE REV. HENRY A. HAZEN.

It is the duty of the secretary to "receive communications for the Council, conduct correspondence, and to collect such facts and superintend such publications as may from time to time be ordered." He is also charged "to present at each triennial session, comprehensive and comparative summaries for the three years preceding." If, in the discharge of this duty, some facts and suggestions drawn from a longer period are included, it will be held, I trust, not as a departure from, but conformity to, the spirit of this requirement.

I have received notice from the executors of the estate of the late Mrs. Knowles, of Worcester, Mass., that this Council is one of the legatees under her will. Her language is as follows: "I give and bequeath unto the National Council of the Congregational Churches of the United States, the sum of $10,000, to be applied in aid of aged or disabled ministers of the Gospel, or their widows or orphan children, under the direction of said Council, by such committee or individuals as may be appointed by it for that purpose." The question whether the Council shall receive and administer this trust, and, if the decision be affirmative, whether it will accept the charter of incorporation enacted by the State of Connecticut, whereby the Council may be enabled legally to assume such a function, calls for your careful consideration.

The Minutes of the last session of the Council at Concord, N. H., and the Year-Books for 1884, 1885, and 1886, have been issued under the supervision of the Publishing Committee and distributed to the churches and ministers, as directed by the Council. The report of that committee embodies facts and suggestions of importance in connection with that service.

The churches associated in this Council numbered by the last summary, 4,170. The gain in three years has been 234, or an average of 78 yearly. But the number organized was 513, or a yearly average of 171. The distribution of these churches and of their increase is a matter of interest, and, for purposes of comparison, we may conveniently arrange the States and Territories in

three groups. The Eastern group of 16 States may include all east of the east line of Ohio; the Western group, also of 16 States and Territories, all beyond the west line of Missouri; and the middle group will include the 14 States between these meridians. By the reports of 1885, the Eastern group had 1,906 churches, the middle group, 1,520 churches, and the Western group 744 churches. Of the 513 churches organized during the three years 76 were in the East, 198 in the Interior, and 239 in the West; and of the latter it is interesting to note that 86, or more than one third of the whole number, belong to the rapid, and in some respects unexampled growth of Dakota.

The membership of these churches was distributed: 266,118 in the East, 123,206 in the Interior, and 29,240 in the West. These numbers give an average to each church of 39 members in the West, 81 in the Interior, and 141 in the East, the average for the country being exactly 100. The increase of 17,015 members was divided: 6,591 in the East, 6,869 in the Interior, and 3,555 in the West; or 1 to 40 in the East, 1 to 18 in the Interior, and 1 to 8 in the West, the proportion being five times larger in the West than in the East. Or, to state the case differently, each church in the East, with 140 members, received $3\frac{1}{2}$ members; each church in the Interior, with 81 members, received $4\frac{1}{2}$; and each church in the West, with 39 members, received 5 members, — the per cent of additions in the three groups being respectively .025, .055 and .125. I need not remind this Council of the reasons, some of them certainly good, explaining these differences, the varying stages of growth which they represent and illustrate. The East will not be slow to rejoice in any rate of genuine progress which the West may be able to reach, We are only co-ordinate divisions in the army of our common Lord; and the gain of one is the gain of all.

Extending the comparison over a decade, the Eastern group gained 72 churches and 31,531 members, or 13 per cent, from 1876 to 1886; the Interior gained 227 churches and 31,064 members, 33 per cent; and the West gained 435 churches and 17,655 members, or 163 per cent; the total gain for the country being 734 churches and 80,251 members, nearly 24 per cent.

I have prepared a table covering the longer period of 25 years, which is presented below. This covers nearly the full time during which the gathering of our statistics has assumed such extent and completeness as give them general value. For this body of statis-

ties, of constantly increasing significance, the churches are under a debt of obligation, which should always be gratefully recognized, to the editors and proprietors of the *Congregational Quarterly*, and of the Year-Book, which preceded it, 1854–9, and especially to the former secretary of the Council.

Years.	Churches.		Church Members.				Sunday Schools.	
	New.	Net gain.	Received on prof.	Average per year.	Gain.	Av. per year.	Members gained.	Average per year.
1861–65.....	—	—	39,545	7,905	9,531	1,906	33,861	6,772
1866–70.....	701	398	75,476	15,095	44,212	8,842	88,781	17,756
1871–75.....	651	317	73,017	14,603	31,795	6,359	40,373	8,075
1875–80.....	580	307	94,399	18,880	46,019	9,204	42,990	8,598
1880–85.....	819	426	79,301	15,860	34,269	6,854	105,706	21,141
1866–75.....	1,352	715	148,493	14,849	76,007	7,601	129,154	12,915
1876–85.....	1,399	733	173,700	17,370	80,288	8,029	148,696	14,870
1861–85.....	2,751	1,448	361,738	14,470	165,826	6,637	311,711	12,468
1885.....	159	78	21,729	—	17,015	—	31,977	—

The returns from the churches during the first five years, 1861–5, were probably less complete than later, when the system of reporting was better developed, and the depressing influences of the war period may, therefore, be exaggerated in this exhibit; but the reality of that influence is beyond doubt seen in the fact that the additions to the churches during this period were just about one half the annual average of later years.

Another fact shown by the table is that the first half of each of the last two decades was marked by larger additions to the churches than the latter half, and by net gains still more significant. There are spiritual tides on a wide scale, as distinctly marked as those of the ocean in its rise and fall.

Turning to the Sunday schools, we find the same thing true in the first decade; but a fortunate change has come over the course of things in this direction during the last five years, and we have more than doubled the gains from 1875 to 1880. And it is important to note the fact here that the figures of the last year, in the membership of our churches and Sunday schools both, show a larger gain than we have ever before recorded. This auspicious fact may give us cheer in this assembly, and should move our

earnest prayers to the Lord of the harvest, for such wisdom and consecration that greater and better things may be in store for the coming years.

A wider question comes here naturally to view. How does the growth of our churches compare with the increase of the population of the country? The following table indicates an answer: —

	Population, United States.	†Members in Cong'l churches	Proportion.
1860	31,443,321	253,765	1 : 124
1870	38,558,371	306,518	1 : 126
1880	50,155,783	384,332	1 : 130
1885	55,673,000*	418,564	1 : 133

* Estimated.

This showing makes it appear that we are failing to keep pace with the growth of our total population. How can this tendency be checked and reversed, is the underlying question which confronts this Council in all its deliberations and actions. If we can do something to secure a favorable answer, we do well to be here; if not, we labor in vain, and spend our strength for naught. With all our wealth and resources, and all our evangelizing enterprises, we surely must not be content with a movement, slow though it be, in the wrong direction, in the presence of the great onward march of our country.

It is a good sign that the number of infant baptisms is increasing. From the beginning of our reports, in 1859, this number has fluctuated with a singular uniformity between 4,000 and 6,000. It began in 1858 with more than 5,000, and in the 20 years following did not reach 6,000. But in 1885, we gained more than in the 25 years preceding, the number reaching 7,139. This fact is in pleasant harmony with the evidently increasing interest of the churches in the children, of which our Sunday-school progress, and the extending observance of Children's Sunday, are healthy signs. At the same time we are still behind our Presbyterian neighbors in this matter. Their infant baptisms are, in proportion, twice as many as ours.

Reports of our benevolence are very imperfect. Some churches omit the item, and these occasionally among our more liberal givers; some report only the amounts which pass through the hands of the church treasurer, even when he may know of hundreds or thousands of dollars which have been sent directly to the

societies. Others include all proper gifts known to the reporter. The latter course comes nearer doing justice to the benevolence of the churches in question, and is the only one which justifies the effort to secure this information.

While these summaries are imperfect, their errors from year to year are likely to correspond and balance each other. They may, therefore, reveal tendencies and give comparative results, trustworthy and instructive. This column of our statistics does indicate progress, substantial, if not as rapid as we could desire. Our churches are taking lessons in the blessedness of giving, and the rich and poor are bringing their gifts to the altar of the Lord.

Twenty years ago these gifts reported were $25,000 more than $1,000,000, and for four years after they fell below that sum. For the ten years, 1866–75 the annual average was $1,091,439. For the last decade they have risen to the annual average of $1,385,859, or, if we omit the Slater gift of $1,000,000 from Norwich, Ct., the increased average will still be $1,285,859. Last year's gain over 1884 was $176,000. How much more ample these gifts might have been, far short of the point of sacrifice and burden to our income and wealth; how much more generous they should have been in presence of the claims of our Master, and the calls upon us to enter in and reap the harvests on every hand, I leave to your own reflections. I am only a reporter to-day.

Home expenditures show a large increase absolute and relative. Five years ago they rose for the first time, as reported, above $3,000,000. Last year they went above $4,000,000, the increase being $684,626. The number of churches reporting this item was 200 greater than before; but, allowing for this fact, the average to each reporting church rose from $1,300 to $1,442.

The gathering of our quinquennial statistics, authorized by the Council and called for the first time in 1885, probably helped to secure the fuller reports under this head. The results of this five-year collection of special statistics were as satisfactory as could be expected, and of value sufficient to warrant their repetition in 1890.

The value of houses of worship is given by 2,515 churches, reaching a total of $24,607,476, and an average of $9,784. Parsonages are reported by 1,092 churches, the aggregate value being $2,390,253, and the average $2,189. Salaries are reported by 2,230 churches, to a total amount of $2,189,630, and an average of

$982. The salaries not reported would be less, and reduce the average.

The supply of ministers for our churches is a subject of the greatest consequence, and will justify a grouping of some of the more significant figures. I set side by side the number of juniors and seniors in our seven theological seminaries, the number of ordinations, and of deaths of ministers, and the *gain* in total number of ministers.

	Ministers.				
	Juniors.	Seniors.	Ordained.	Died.	Gained.
1866–70	394	381	460	242	296
71–75	503	422	523	288	202
76–80	496	437	575	342	277
81–85	502	434	575	380	466
66–75	897	803	983	530	498
76–85	998	871	1,150	722	743
66–85	1,895	1,674	2,133	1,252	1,241

Among the suggestions of these figures I name only these: —

1. About ten per cent of the students who enter the seminaries do not remain to graduate.

2. The gain in students for the last decade is ten per cent over the preceding; the gain in number of ministers is thirty per cent.

3. The gain in number of ministers, added to the number of losses by death, should give us, errors excepted, the number who have entered our ministry. This number is 2,493, exceeding the number of ordinations by 360, and these in turn are 459 more than the number of seniors in the seminaries. These numbers must be made up: (*a*) From those who take partial and special courses in the seminaries; (*b*) Those who enter our ministry from the seminaries of other denominations in excess of the number going from our seminaries to other churches; (*c*) Those who enter the ministry without seminary training; (*d*) A balance in our favor in exchanges of ministers with other denominations. No data which we have will help us to determine the relative numbers here indicated.

Comparing the gain in number of churches with that of ministers, the 20 years, 1866–85, show an increase of 1,448 churches to one of 1,241 ministers. But the unfavorable part of this showing belongs wholly to the first decade, during which we gained 217 more churches than ministers. Since 1875 the tide has turned, and

we have gained 10 more ministers than churches. The discussion of the causes of these results and their relation to the welfare of our churches belongs to a committee appointed by the last Council, whose report is expected during this session from the Rev. Dr. Quint.

The secretary also submits as a supplement to his report the following resolutions, adopted at a meeting of the statistical secretaries present at this session: —

1. That we recommend that the statistical year be the civil year.

2. That it is advisable that for and after the year 1888, the Year-Book be issued as soon after January as is practicable, and that it contain the statistics of the preceding year.

3. That for and after the year 1888, the Year-Book contain the charities of the churches in detail, the charitable legacies paid during the year, and the statistics of the Sunday schools.

4. That the church clerks be asked to forward their statistics to the proper secretary as early as the 15th of January of each year.

5. That we recommend that in the State Minutes the churches be arranged alphabetically on the plan of the Year-Book.

6. That absent church members be considered such as have removed their residences beyond the natural limit of the parish in which the church is located, from which the following persons should be excepted: such as are away at school or college, such as are on extended journeys, and such as are temporarily absent engaged in some work.

7. That in the enrolment of families, all that recognize a minister as their pastor, or who would naturally look to him in preference to any one else, for ministerial services, should be counted.

8. *Whereas*, The interests of our denomination require some agreed methods of enrolling and identifying our ministers, we recommend, —

(1.) That the annual Minutes of the several State bodies should present a ministerial roll, embracing all ordained ministers in good standing who are responsible to some one of the various local bodies within the limits of the larger body, and all other ordained Congregational ministers, in good standing, who are performing pastoral service for the churches within said limit, and no others.

(2.) That the incomplete Congregational standing of such minis-

ters as do not hold actual membership in some local Congregational association, conference or convention shall be indicated by a star, which refers to a note near at hand, explaining the matter.

(3.) That the ministerial roll of the Year-Book shall be composed of the names appearing on the various State rolls, as revised to latest practicable date, by the respective State secretaries, with similar indication of incomplete standing, together with the names of the Congregational ministers in the service of the American Board.

REPORT OF THE COMMITTEE ON THE REPORT OF THE SECRETARY.

The Committee on the Report of the Secretary, on his supplemental report, and on a communication respecting absent members, beg leave to report: —

Your committee commend the secretary's report for its fulness in respect of topics and comparative statistics. But as several of these matters have been covered by other papers and committees, we find our work reduced to a few considerations

Our attention has been called to the increasing accuracy and completeness of statistics reported for the Year-Book. While we rejoice in this, we think that there is still room for improvement; and we would therefore most earnestly entreat the churches, the local and State organizations, and the National Council to strive to secure complete accuracy in our statistics. The need is imperative; for while in some calculations one mistake may correct another, in reports the errors made perpetuate themselves. If the church clerk report an error, that error is likely to be repeated by the registrar of the local conference and the secretary of the State body. It goes thus into the Minutes and the Year-Book, where it abides to vitiate all comparative statements and inferences. We feel called upon, therefore, to urge that special care be taken to select accurate men of business training for church clerks, local registrars, and State secretaries, that the compiler of the Year-Book may be furnished accurate data, which he may by painstaking care transfer to the statistical tables, thus bringing them as near perfection as possible.

The comparisons made in the report between triennial and quinquennial returns show that our progress as a denomination approxi-

mates the marvellous growth of our country. The greater progress naturally has taken place in the interior and West; but we are glad that even in the older States Congregationalism has not ceased to grow. Comparisons are well, in order to stimulate healthful emulation, and to show where our chief needs are, that we may meet them, but care should always be had lest jealousies and rivalries be aroused. We think the secretary has avoided the dangers and secured the benefits in his comparisons, which we commend to the study of all.

We can but deplore the fact that with all our munificent contributions and multiplied agencies, our growth has not quite kept pace with our advancing country in population and wealth. We cannot here and now state what may seem to us to have been the causes; but we would press the sad fact, that, with a polity more in accord with our civil institutions than any other, and with a benevolence unsurpassed, if equalled, our churches are lagging behind a very little in the grand march of national progress.

Emphasis is laid by the secretary on the increase in the number of infant baptisms. Our churches must care for the children, if they hold their own, and train them, not only in the home and Sunday school, but also in the church service. We cannot refrain from pressing two points here, briefly, in the line of training the children. The first is the need of something to take the children and prepare them for the public duties of the church. (And here comes the sphere and function of the Young People's Societies of Christian Endeavor. The training they give is illustrated by this example. Such a society had been formed in a church of about two hundred members, some fifteen months before the death of the pastor of that church. The prayer-meetings for six months were led by members of the church in rotation, without asking any one to officiate twice. Before the Society of Christian Endeavor was formed, it would have been difficult to find five persons who were willing or qualified to perform this duty. These societies are the training schools for the soldiers of Christ, and hence they have been most fittingly called the West Point for the churches.) But there is a second and greater duty that needs to be emphasized. It is the duty of church attendance by the children. Nothing can take the place of this. A great advance has been of late in endeavors to win and hold children in the church services. Some pastors preach children's sermons; and some Sunday schools have a roll-

call every Sunday, in which church attendance is reported and recorded. It is not in our province to dwell here; but children must be more than baptized to save them. They must also be trained in the nurture of the Lord, in which regular worship in the house of the Lord is surely not the least in importance.

A supplemental report of the secretary commended certain recommendations of the statistical secretaries of State and Territorial bodies. Of these recommendations we would present the following for adoption by this National Council, in a slightly amended form, having been changed for this purpose, namely: —

[These resolutions as adopted may be found in the preceding Minutes, page 50.]

All of which is respectfully submitted,

A HASTINGS ROSS.
CHARLES H. POPE.
THOMAS TODD.

REPORT OF TREASURER.

It is pleasant to report a greatly improved condition of the treasury after years of troublesome deficiency. From my statement in the last Year-Book it appears that the average deficiency from November, 1880, to November, 1885, was $2,580.45. The interest on that sum added not a little to the indebtedness year by year. For a short time the debt was something over *four thousand dollars*. Yet there has not been an hour in all these years, when, if the churches had paid in full their assessments, there would not have been a surplus in the treasury.

It was in view of this chronic dilatoriness in the payment of dues by the local bodies represented in the Council, that at the meeting in Concord, the finance committee recommended, and the Council voted (Minutes, page 25), that the treasurer, assisted by the chairman of the provisional committee and committee on finance, solicit of individuals and churches the sum of $3,000, to be held as a reserve to meet exigencies; and also that the treasurer be authorized to act at his discretion in securing relief in time to come.

At a meeting of the provisional committee in Boston, Sept. 11, 1884, the treasurer reported a debt of $3,500, and Messrs. Noble, Fairbanks, and Capen were requested to act with him in a special

effort to cancel this debt. The result, as stated on the seventh page of the Year-Book for 1886, was the receipt of $3,038 74 in contributions. This effort brought a marked improvement in the payment of dues by the local bodies, and enabled the treasurer to lay aside as a basis of credit the $3,000 voted by the Council.

Besides this there is now in the treasury for current expenses the sum of $4,575.88, with all bills paid to this date. There is now due from the local bodies the sum of $7,529.95, which, if paid in full, would warrant a reduction in the per capita assessment for the next three years, and the omission of advertisements from the Year-Book. A cent and a half per member for 1887, and a cent and a quarter per member for 1888 and 1889, if promptly and fully paid, will meet all necessary expenses, and keep the treasury in a healthy condition.

The items of debt and credit during the last three years, or since the meeting of the Council at Concord, are as follows: —

RECEIVED.

In contributions toward the debt	$3,038 74
For advertisements in Year-Book	1,878 75
For Year-Books sold	168 30
In assessments paid	19,801 85
	$24,937 64

PAID.

To A. Mudge & Son, for Minutes and Year-Book	$10,879 64
notes for money borrowed	3,018 59
interest on money borrowed	414 25
deposited in Savings Banks	3,000 00
D. B. Mosely, for early Minutes	240 00
H. A. Hazen, salary and expenses	1,663 70
L. Perrin, " "	750 00
Wm. H. Moore, " "	139 67
advertisements of meeting of Council	76 65
small bills for postage, printing, express, stationery, etc.	179 26
deposited in Charter Oak National Bank, Hartford	4,575 88
	$24,937 64

AUDITOR'S CERTIFICATE.

I hereby certify that I have examined the accounts and books of Rev. Lavalette Perrin, D. D., treasurer of the National Council, and have compared the accounts with the vouchers therefor, and have found them to be correct; and have found that the amount received by the treasurer from Sept. 19, 1883, to Oct. 4, 1886, is twenty-four thousand nine hundred and thirty-seven dollars and

sixty-four cents ($24,937.64), and the amount paid out by him is seventeen thousand three hundred and sixty-one dollars and seventy-six cents ($17,361.76), leaving a balance of seven thousand five hundred and seventy-five dollars and eighty-eight cents ($7,575.88), which is on deposit as follows: in the Mechanics' Savings Bank, and in the Society for Savings, both of Hartford, $1,000 each; in the Torrington Savings Bank, $1,000; and in the Charter Oak National Bank, $4,575.88: in all, seven thousand five hundred and seventy-five dollars and eighty-eight cents ($7,575.88).

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN., Oct. 4, 1886.

SCHEDULE.

This schedule shows the relations of the local bodies to the treasury: 1. What has been paid; 2. What is now due; 3. Date of the last payment. It is brought down to Dec. 1, 1886.

	Paid.	Now due.	Last payment
Alabama	$25 99	$52 06	April 16, 1883
Arizona	1 59	1 90	Mar. 8, 1886
Arkansas	4 96	3 56	June 7, 1886
California	304 09	242 80	Oct. 20, 1884
Colorado	111 11	0	Mar. 29, 1886
Connecticut	4,945 08	0	Oct. 22, 1886
Dakota	137 01	0	Sept. 6, 1886
District of Columbia	76 78	0	Nov. 29, 1886
Florida	2 30	7 32	Mar. 12, 1883
Georgia	63 05	20 26	Dec. 21, 1885
Idaho	0	62	
Illinois	1,705 37	394 00	Oct. 14, 1886
Indiana	120 60	36 84	Sept 20, 1886
Indian Territory	5 89	1 46	June 7, 1886
Iowa	973 14	455 78	Dec. 1, 1885
Kansas	507 38	209 38	Jan. 25, 1886
Kentucky	3 00	23 72	Feb. 9, 1885
Louisiana	95 14	56 88	Aug. 11, 1884
Maine	1,836 33	215 14	Aug. 23, 1886
Maryland	22 43	0	Nov. 29, 1886
Massachusetts	7,891 66	307 00	Oct. 4, 1886
Michigan	1,581 15	19 00	June 1, 1886
Minnesota	733 17	0	Sept. 20, 1886
Mississippi	10 50	4 53	Mar. 9, 1885
Missouri	400 58	0	June 21, 1886

Montana	0	$6 52	
Nebraska	$219 01	136 80	Dec. 21, 1885
Nevada	60	5 34	June 28, 1881
New Hampshire	1,789 87	0	June 29, 1886
New Jersey	360 16	0	Nov. 15, 1886
New Mexico	51	2 44	Jan. 2, 1883
New York	2,305 15	1,352 54	Nov. 22, 1886
North Carolina	56 68	0	May 24, 1886
Ohio	1,654 17	495 78	Oct. 14, 1886
Oregon	13 20	69 83	Sept. 18, 1886
Pennsylvania	52 82	———	Nov. 9, 1885
Rhode Island	384 52	113 70	Sept. 27, 1886
South Carolina	10 28	15 12	July 31, 1883
Tennessee	24 55	26 04	April 3, 1886
Texas	0	29 74	
Utah	0	13 85	
Vermont	1,208 03	810 50	Aug. 21, 1886
Virginia	28 54	0	Nov. 29, 1886
Washington Territory	34 66	16 38	Aug. 23, 1886
West Virginia	5 73	6 09	Feb. 9, 1886
Wisconsin	683 77	690 88	March 8, 1886
Wyoming	7 84	7 39	Mar. 29, 1886

LAVALETTE PERRIN, *Treasurer.*

RESOLUTIONS ON THE KNOWLES LEGACY,

AND THE PROPOSITION OF MR. ALBERT CURTIS.

These resolutions were offered by Rev. Henry A. Stimson, of St. Louis, accepted and referred to committee: —

Resolved. 1. That the provisional committee be instructed to convey to the executors of the estate of Mrs. Helen C. Knowles, the expression of the thanks of the Council for the proposed gift, and of the entire readiness of the Council to receive and execute the trust.

2. That the treasurer of the trustees of the Council be authorized to receive the Knowles legacy, and to hold it subject to the orders of the Council as hereafter given; also to receive any other funds intrusted to the Council for any department of ministerial relief.

3. That a committee of ten, five of whom at least shall be laymen, be appointed at this session of the Council a standing committee on relief for disabled ministers, and widows and orphans of deceased ministers.

The duty of this committee shall be to promote as far as possible the object indicated in the name, by keeping the subject before the churches, aiding as far as possible local and State societies having the same object, and securing gifts for this object.

Funds contributed for this purpose to the Council shall be held by the treasurer, subject to the orders of this committee.

This committee shall report at each triennial meeting of the Council, and at its triennial reappointment not more than eight of the members who have served the preceding term shall be reappointed. They shall also have power to fill vacancies. This committee shall have power to determine how the funds intrusted to it shall be appropriated, except that unless otherwise determined by the terms of the specific gift, funds in their hands shall be appropriated only to ministers in regular Congregational standing, and to the families of ministers who were in such standing at the time of their decease.

The following resolution, offered by Rev. L. Perrin, was accepted, and referred to the same committee: —

Whereas, Mr. Albert Curtis offers to this Council a valuable house and lot in Worcester, Mass., for that purpose:

Resolved, That the thanks of the Council are hereby expressed to that gentleman for his generous proposition to aid in the establishment of a Home for disabled ministers and their wives and widows.

REPORTS OF COMMITTEES.

The committee to whom was referred the resolutions in the matter of the Knowles legacy, and on the proposition of Mr. Albert Curtis, and the report of the committee on ministerial relief, report as follows: —

We recognize the fact that special efforts in behalf of disabled clergymen have been made in the past, and are constantly being made. There are numerous societies devoted to this branch of Christian service. Many of our churches make this relief one form of their benevolence. Others which enter upon no general work of this nature take it upon them to meet the wants of clergymen who have labored with them, or may be now in their fellowship.

All efforts thus far in this direction, however, have been local, and the beneficence has flowed in contracted channels. The want in the broad field has not been met. We regard it, therefore, as cause of rejoicing and of thanksgiving that in the legacy of Mrs. Helen C. Knowles, and the offer of Mr. Albert Curtis, an auspicious beginning appears of a movement which looks to the adequate relief of disabled clergymen, and of widows and orphans of deceased ministers.

We believe the Council now incorporated to be a proper medium for the distribution of funds which have been or may be contributed or bequeathed by individuals or churches for ministerial relief. It *has* power to organize facilities for obtaining information as to actual and comparative need. It has the power of impartial distribution. It will serve as a common centre toward which the thought of all who are or may be interested in this branch of Christian duty will naturally gravitate, and thereby insures a concerted movement looking to the removal of a reproach which rests on no other leading denomination of Christians in the land.

Moreover we believe that the Provisional Committee of the Council, in view of its numerous duties, should be relieved of administering trusts of this nature, and that special provisions for such administration will bring into prominence the new movement, the strengthening of which is our earnest desire and prayer.

We therefore recommend that the following resolutions, which, in the main, are those offered by Dr. Stimson, be adopted, viz. : —

Respectfully submitted,

ALEXANDER R. MERRIAM.
CHAS. R. SEYMOUR.
JOSEPH L. SHIPLEY.

Two of these resolutions were adopted by the Council, and may be found on page 33, *ante*. The third resolution was further referred to a committee, who reported as follows : —

Your committee has carefully examined the charter of "The Trustees of the National Council of Congregational Churches of the United States," a corporation organized under an Act of the Legislature of the State of Connecticut, of date Feb. 26, 1885, and find that the corporate powers of said corporation are to be exercised only "in accordance with resolutions and declarations made from time to time, by the National Council of the Congregational

Churches of the United States," and that the board of directors of said corporation "shall at all times be subject to the direction and control of said Council." It is, therefore, competent for this Council to direct said corporation as its agent, how to hold and deal with any and all properties, real or personal, with which it may be intrusted. The resolution referred to your committee provides that "funds contributed to the Council shall be held by the treasurer, subject to the orders of the committee to be created." As the corporation is organized as the financial agent of the National Council, and as no disbursement can be made without a vote of the directors of said corporation, your committee respectfully recommend the adoption of the following amendment to the said resolution No. 3. In place of said provision the following sentence: —

[This resolution, as thus amended and adopted by the Council, may be found on page 45, *ante*. The report continues: —]

Sect. 4 of the charter of said corporation provides that the National Council may make rules, orders, and regulations for the government of the directors of said corporation; and as such rules, orders, and regulations must not conflict with the statutes of the State of Connecticut, your committee respectfully recommend that a committee of three residents of the State of Connecticut be appointed by this Council to prepare a code of By-Laws for the government of said corporation; said code of By-Laws to be the rules and regulations of said corporation, until the next triennial meeting of this National Council, when said committee shall report to said Council said code for "its consideration and action."

Your committee further respectfully recommend that in the selection of a Board of Directors by this Council, five members shall be residents of the State of Connecticut, and that four members of said Board of Directors constitute a quorum.

Respectfully submitted,

JAMES M. HAVEN.
JOHN J. BELL.

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.[1]

BY REV. FRANCIS N. PELOUBET, SECRETARY.

Dear Brethren of the Council, — When Dr. Franklin went up to sign the Declaration of Independence, he is reported to have said, "All these days of debate I have been looking at the picture opposite me, and wondering whether the sun upon the horizon in that picture is a rising or a setting sun; but now I know it is a rising sun." To-day, there is no doubt that the Sunday-school work in our denomination is not a setting, but a rising sun.

Your committee, being the first one appointed for this special purpose by a National Council, have had to pioneer their way, and hence may not have accomplished all that they have desired or others have expected, but they beg leave to make the following report: —

I. THE WORK OF THE COMMITTEE.

The committee sent a circular in the spring of 1884, to each State association or conference, suggesting —

(1.) That they appoint a State committee on Sunday-school work, if they had not already done so.

(2.) Requesting uniformity of statistics, which should embody, at least, the answers to seven specified questions.

(3.) Recommending that the observance of the second Sabbath of June, in each year, as Children's Day, should prevail throughout the denomination.

To this circular we have had the following response: —

It has been recognized in the Minutes of twenty States, including all the larger bodies, and a majority of them have adopted its recommendations; indeed, practically, almost all have done so.

The recommendation that the second Sunday in June be observed annually as Children's Day is approved so far by sixteen States; and at least twenty, including all the larger States, have standing committees on Sunday-school work.

Early in 1886, there was sent to the State committees on Sunday-school work, and to those State associations which had not yet appointed such a committee, another circular looking towards *unity of purpose and plan throughout the denomination*, and its

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complete organization for Sunday-school work. This circular (1) emphasized the former recommendation of *uniformity of statistics*. (2) It urged the organization of all the local conferences or associations, so far as it had not already been done, for Sunday-school work, (*a*) by a committee of suggestion and visitation, (*b*) by devoting one session each year to this Sunday-school work, (*c*) by annual reports, (*d*) by seeking to occupy destitute districts, (*e*) by extra Sunday-school meetings, both town and county, and (*f*) by increased support of the Congregational Publishing Society, especially in its missionary work.

This circular was accompanied by a leaflet containing suggestions as to various methods of improving our Sunday schools. Sufficient time has not yet elapsed to reveal the response to this circular and leaflet.

A large proportion of the work of a committee like the one now reporting is, of necessity, to be a focus, receiving rays of light from every source, and sending forth these combined rays throughout the whole denomination. Let us therefore climb together as far as we may toward Pisgah's height, and take a view of the Promised Land.

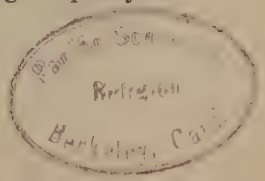
II. THE OUTLOOK UPON THE PROGRESS ALREADY MADE.

The Sunday-school work of the denomination can almost take to itself the motto on one side of the United States seal, "*Novus ordo seculorum*," written under an unfinished pyramid. This is no undervaluing of the past. The present is built upon the past, and could not exist without it. We are the "heirs of all the ages."

> "Whate'er of good the old time had
> Remains to make our own time glad."

1. The denomination is much better organized for Sunday-school work. The National Council, the State associations, and the local conferences have their committees for this work. In several newer States, there are men who, without the office or the name of bishop, are yet doing a bishop's work in this direction, organizing new schools and churches, and cherishing the weak. Our Home Missionary Society is alive to the fact that the Sabbath school is the forerunner of the church.

2. As a natural result, there has been a large increase in the number of schools. There has been organized during the past year



(ending May 1) one Sunday school for nearly every day of the year (339), and nearly four for each day have received aid (1,275), representing nearly 100,000 persons; and out of these schools have been organized forty-four churches, or nearly one each week. The net gain for the year 1885, as reported in the Year-Book, is 31,982 scholars, while the net gain in 1882 was reported as only 3,928, and the reported average gain from 1879 to 1881 was 4,709.

3. A new department of the Sunday school, *the home school*, has been devised, and bids fare to widely extend the influence of Bible study.

4. The normal work for the better training of teachers has received a new impulse and a wider development.

5. There has been a decided advance in lesson helps, especially under the excellent management of the new editor, Mr. M. C. Hazard. New publications have been introduced, furnishing a more completely graded system, new features have been added, and the old ones improved; so that in no past time have the Sunday schools been so well equipped for their work.

6. The Congregational Sunday School and Publishing Society has entered upon a new era, developing in many directions under new impulses, like a great tree under the inspiring influences of spring, as may be seen in the reports of that society.

"Si monumentum requiris, circumspice."

Thus men cannot say, as could never be said with truth, that the Sunday-school work was "not only behind the age, but behind all ages." Indeed, its forces are marching side by side with the banner of secular education, and are behind the age only as the wind is behind the ship, moving it on towards the desired haven.

III. THE OUTLOOK UPON THE FIELD.

Some one has said that "Man was the conundrum of the eighteenth century, and woman is the conundrum of the nineteenth century, and we'll never give her up." But the children are the enigma of all centuries, and we'll never give them up till we find the solution. Wherever there is a child unreached by Sunday-school influences, there is our field, and we cannot rest till it is occupied.

How large is this field of the unreached?

According to the statistics of the International Sunday-school

Convention, there are only half as many in the Sunday schools of the country as there are children of school age. The natural inference is, that one half the children in this country are unreached by Sunday-school influences. Over 700,000 neglected ones have been reported in New York State, and by the same calculation there were in the State of Massachusetts 117,679 unreached children (of day-school age, 330,621; in Sabbath schools, 212,782). These are astounding facts, *if they are facts*, and a terrible arraignment of our churches and Sunday schools.

Not long ago the secretary of this committee had occasion to investigate these statistics for Massachusetts, past experience in statictics having led him to question the facts, for there is often signal need of a Society for the Prevention of Cruelty to Facts and Figures. Dr. Dorchester, the prince of statisticians in this direction, has found that several whole denominations, including the Roman Catholics, had been left out of this account. So that, as the report that Massachusetts educational institutions were a failure, because she had within her borders in 1880, 104,206 illiterate persons over ten years of age, gave an utterly false impression, because 93,272 of the number were born in foreign countries, and only 6,934 were native Americans, and only 2,486 were born in the State, under its institutions, — so we found that in fact there must be at least 100,000 *more* in the Sunday schools of the State than the enrolled school population, instead of 100,000 *less*. It is likewise most probable that the numbers of the unreached in the whole country have been largely overestimated, and that the real facts would give courage and inspiration to all Sunday-school workers, because the fruits of their work have been so great, and the instrumentalities by which they are to accomplish the work yet before them have been blessed of God with such large success.

And yet those who are not reached must be counted among the millions, and the need is so great as to

> "Stir a fever in the heart of age,
> And make the infant sinew strong as steel."

The field is white to the harvest, and is calling for laborers, and we cannot hold our peace or rest in ease till the whole harvest be gathered in.

But how is the field already in possession cultivated? For next to having all youth in the Sunday school, is the quality of the

teaching those in the schools receive. There has been no little criticism of the teaching in our Sunday schools. We are shown pictures of the blind leading the blind; of a procession of teachers, like a band of Dickens's Skitzlanders, hobbling along on crutches hewn from quarterlies and question books. A bishop in a neighboring State has publicly declared "that a Sunday school of modern pattern may not inaptly be defined to be an institution to save unfaithful parents and sponsors trouble." And many would apply to our Sunday schools Lotze's remark about the day schools in this country, "All the children can read and write, but I pity those who must hear the reading or read the writing."

Now if such are the fruits of fifty years of labor in the Sunday school, by the wisest and best of men in the churches, then it will be well for us all to go down into the valley of humiliation, and weep away our lives in bitter and hopeless tears.

But such a view has "*mistaken*" written on the face of it. It is very difficult to know the average quality of teaching in our Sabbath schools, but we know that the best average talent, piety, earnestness, and devotion in the churches are engaged in this work, and that the teaching of such persons cannot but have a good measure of true success.

On the other hand it is quite as clear that the training and preparation of teachers for their work is far, far below what is needed and what is possible. Oftentimes "the good is the enemy of the best." It will not do for Sabbath-school teachers to sit still in the easy-chair of the Already Attained, while secular education flashes by on the express train of Modern Progress.

Every upward step of those who do the best but shows us a wider horizon and larger fields which may and should be equal to the best. If we "may rise on the stepping-stones of our dead selves to higher things," how much more can we rise on the stepping-stones of our living selves, of the Already Attained, of the Proved Possible, to higher and better things. There is an almost measureless need of better teaching, of better training, of more perfect preparation on the part of our teachers.

IV. THE OUTLOOK TOWARD THE FUTURE.

A fitting motto for Congregationalism in its Sunday-school work is the familiar "Look up, not down; look forward, not backward; look outward more than within, and lend a hand." What is it that

we see before us in Sunday-school work toward which we should lend a hand? What are the doors of opportunity opening before us?

(1.) The first direction of progress is to bring into use, in all the Sunday schools throughout the whole land, the best things in the best schools. Each school should be like the lately invented composite photographs, on which an ideal face, as of a scientist or mathematician, or of a mayor, as just now in Philadelphia, is formed by photographing a number of individual faces one upon the other on the same plate. Each school should adapt to itself the best things tried and proved in other schools. This plan will not make them all after one pattern, but will make them the best possible in their own peculiar circumstances and for their own special work. Ages ago, Epictetus said that sheep eat grass, but it is wool that grows on their backs. The individual Sunday school can feed on grain raised in many another field, but the result will be, not exact likeness to any others, but the most complete and perfect ideal self. The great Sunday-school university, in which our Sunday schools are to receive their training, is found in the tried and the proved in all Sunday schools.

(2.) The aim and purpose should be to have "all the congregation in the Sunday school, all the Sunday school in the congregation, and everybody in both." To attain this, —

(*a*.) The Sunday school should be a *Bible school* for all, not a mere school for children. It is the teaching department of the church.

(*b*.) The school should be a missionary organization for the evangelizing of the whole community. The field should be well defined, known by accurate statistics, and the knowledge thus obtained should be utilized.

(*c*.) Since there are a large number of persons unable from various causes to attend Sunday school, who yet would be glad to study the lessons with the others, a HOME DEPARTMENT has been proposed by Rev. Mr. Dunning, and has proved very successful wherever it has been tried.

In this way many families which do not attend the public exercises of the school, study the Bible in concert at home. The plan is for the central school to send out a brief circular or letter to all those in the congregation, or who should be in it, who are deprived of the privilege of the study of the Bible in the regular service of

the Sunday school, on account of age, infirmity, distance from the church, and similar reasons. This letter invites these persons to become home members of the Sunday school, by studying the lessons on Sunday at home, either alone or in connection with other members of the family, and by making quarterly reports to the school. The pledge card is as follows: —

We, the undersigned, agree to join the HOME DEPARTMENT of the ..... Sunday school, and to spend at least half an hour each Sunday in the study of the lesson for that day, unless prevented by sickness or other good cause. We will continue our membership till we notify the superintendent of withdrawal.

.....

Lesson Quarterlies are to be furnished by the school on the same conditions as to the regular scholars.

These persons are to be recognized as members of the parent school, and to attend whenever possible. Some schools in Massachusetts have over one hundred members in their Home Department. This should become a universal factor in the Sunday schools of our denomination.

All necessary information in reference to this Home Department, with circulars and instructions, can be obtained of the Congregational Publishing Society.

(3.) The Sunday school as a department of the church, including the younger persons connected with it, should be a TRAINING SCHOOL FOR THE CHURCH, and its great work of redeeming the world. Not only should it aim to bring all into the church as worthy members, but it should train them in regular church attendance; in true doctrines; in sincere and reverent worship; in benevolence; in morals; in church activities; in missionary knowledge and work; and thus for their best place and usefulness in the world, and for a home in heaven.

(4.) *Trained teachers* are essential to the best interests of both church and Sunday school. The training, like mercy, is "twice blessed; it blesses him who gives, and him who takes." The study of the Bible, in the large and thorough way required for the best teaching, is itself a liberal education. But it is even more essential to the best success in teaching. The new beatitude of science, "Blessed are the fit, for they shall inherit the earth," is peculiarly applicable to teachers. There is no use, says one, in ringing ever so loud a bell to call men to empty tables; the teachers who bring nothing to their classes must expect empty seats, or at least empty heads and empty lives. Plato says that there can be no model

republic till either kings are philosophers, or philosophers, kings. There can be no model Sunday school till the teachers are trained, or the trained are the teachers.

The means at hand for this training are three: —

(*a.*) Bible study at home, with the aid of the best helps attainable.

(*b.*) Teachers' meetings.

(*c.*) Normal classes.

Little need be said of teachers' meetings, except to express how exceedingly desirable it is that every school in the denomination should hold them in some of the many forms in which they can be made useful, and that the best methods of conducting them should be earnestly studied.

Normal Classes, which for several years have been held in connection with the great Sunday-school assemblies, are now becoming an essential feature in the plans of the local church, and bid fair to inaugurate a new era in Sunday-school work second only to the International System itself.

There have been prepared for this purpose, by Secretary Dunning and others, two singularly admirable manuals, comprehensive, suggestive, and eminently fitted for their object. A definite series of meetings, held on week-day evenings, under a competent leader, with blackboard drills and reviews, furnish instruction in the principles of teaching, methods of Sunday-school work, a knowledge of the Bible as a book, and of its contents, and of the great truths of Christianity in their relations.

It is exceedingly desirable that the great body of our Congregational Sunday schools employ, in some form, this means of training their teachers for their work.

(*5.*) *Supplemental Lessons.* — With all its advantages, there are some things which the International Lesson system cannot accomplish. To remedy this defect, and to supply the want, a system of supplemental lessons has been widely advocated by leaders in the Sunday-school work.

Supplemental lessons take a small portion of each session of the school in a general exercise and drill in —

(*a.*) Learning by heart the choicest portions of God's Word.

(*b.*) Committing to memory the creed of the church or some well-prepared summary of Christian doctrine.

(*c.*) Learning the main facts about the Bible as a book, the

outlines of its history and geography, and especially the leading facts in the life of Christ.

These are things which every scholar ought to know, and whosoever shall succeed in preparing the best catechism to meet these wants, and in bringing it into general use, will confer an unmeasured blessing upon the church of Christ.

(6.) The observance of *Children's Day* has found increasing acceptance among our churches, and gives promise of becoming universal and permanent.

It is pre-eminently the *family day of the church*. In the public observance the family should be exalted, and as far as possible the children should be dealt with as connected with the parents. Infant baptism has most fittingly been assigned a regular and prominent part in the public services of the day, as recognizing God's covenant with parents, and the consecration of their children to his service forever. Most fitting, also, is the presentation of Bibles from the church to the seven-year-old children. In the baptism of infants the church joins in the covenant of the parents, as, relying on God's promise, they pledge themselves to lead the child in the way of life. Accordingly the church, on Children's Day, summons all the baptized children who have come to be seven years of age (and hence are supposed to be able to read, to attend church, and to take some intelligent part in public worship), to stand before the pulpit while the pastor presents them to the church, that the church may recognize its duty to them, and then in the name of the church presents to each of them a Bible, inscribed as a reminder of their baptism, and of the duties which grow out of it, and as an invitation to regular attendance at church. This makes real the part which the church has in the service.

THE WORK OF THE AMERICAN BOARD FOR THE LAST THREE YEARS.[1]

In accordance with what is understood to be the wish of the Council, the following report is presented of the work of the American Board for the past three years: —

There has been no enlargement in its field of operations, which already includes twenty-two missions in different parts of the globe. With the exception of Ceylon and Japan, the missions of the Board occupy countries, or sections of countries, not otherwise provided with evangelical agencies. The population thus dependent for the bread of life on the constituency of the Board, now limited almost wholly to Congregational churches, aggregates over one hundred millions of souls.[2] It includes some of the leading races of mankind, as the Spanish, in Mexico and Spain; Greek, Turkish, Armenian, and Arab, in the Turkish Empire; the Marathi and Tamil, in India; Chinese and Japanese, in Eastern Asia; Bulgarian and Bohemian of Slavic stock, besides three or four tribes in Southern and Central Africa, and as many more in the South Pacific. The gospel of Christ is preached in more than twenty different languages, and men and women, redeemed from their bondage to sin and death, are illustrating the gospel as the power of God unto salvation to every one that believeth, of whatever race or clime.

A field so vast presents the utmost variety of details of race and character, civilized and uncivilized; of language, simple or difficult; of work in its first stages, or far advanced towards the ripened harvest; of educational enterprises, from the simplest rudiments of learning to the most thorough discipline, and the discussion of the gravest problems of Christian thought. Hence the correspondent variety of work and opportunity in winning individual souls from every conceivable form of error, and in laying the foundations of a new and Christian civilization. We have enough

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[2] Note. — China, 42,000,000; Japan, 8,000,000; India, 7,000,000; Turkey, 23,000,000; Bohemia and Moravia, 6,000,000; Spain, 5,000,000; Mexico, 2,000,000; Africa, 10,000,000; Pacific Islands, 500,000.

on our hands without attempting any new enterprises, — more than enough to cultivate the fields already entered.

The missionary force from this country remains substantially unchanged during the past three years, — 159 ordained missionaries, most of them married, seven medical men, seven business agents. The number of unmarried women has increased from 102 to 105. Of the ordained missionaries, 120 are devoted to direct evangelistic work, 28 have been employed as teachers in higher institutions of learning, and 11 in literary work. Deducting the men at home on furlough for needed rest and restoration of health, young men engaged for the most part in the study of the language, the effective force in the field has not averaged over 120 in all three departments of labor.

The average number of women in active service, making similar deductions as in the case of the men, will not exceed 95. Of the women, 87 are engaged in teaching, four as physicians, and fourteen in direct evangelistic work.

On this scanty force of men and women from this country is devolved the care and responsibility for the evangelization of a population double that of these United States. A good beginning has been made. By means of a native agency educated in our mission schools, brought under the personal influence of missionary teachers, and inspired with something of their loyalty to Christ, the work is steadily advancing. The number of towns and cities occupied has increased in the three years past from 762 to 904; native churches, from 275 to 310; to which have been added on confession of faith 8,854 members. The number of native pastors has increased from 144 to 151; of licensed preachers, from 368 to 412. A few of the latter are engaged as acting pastors of churches, but the larger part are employed under the supervision of the missionaries in opening work in new places. The missionaries in most of the older missions have much the same work to do as your home missionary State superintendents. The utmost pains are taken to lead native Christians and churches to just views of self-support and personal responsibility for the work of Christ in their immediate neighborhoods. Some of these native churches may well challenge the admiration of Christians at home. The members of the Bohemian church in Prague hold not less than twenty meetings at different points in the city and suburbs every week. It is not strange that, for years now, new members are

added at every communion season. So the Madura church, besides employing at its own charges one or two evangelists to labor in the neighborhood, on Sabbath afternoons, sends out its members for special services at different places in the city with little choirs of boys and girls to do the singing. So in Japan, the church at Okayama, for example, divides its members into seven classes, for church work in its immediate neighborhood. We are not sure but some hints may be gained from these examples as to the solution of some of the problems of home evangelization, especially in our cities.

A word as to the evangelistic work of missionaries. First of all, it is to preach till churches can be organized and pastors set over them. Then touring comes in to start the work in new places directly or indirectly by help of native preachers; and later, as the work becomes more advanced, to confirm the faith of believers, to counsel and cheer and help, preaching always as there is an opportunity. On such tours, much aid is rendered by the wives of missionaries, and not less by some of the unmarried women, who, after teaching a few years, have become acquainted with the parents and other friends of their pupils. This we call the field work of our women; and the success of some of them, more especially in Turkey, in India and Japan, where they have really been doing the work of men, has been very remarkable. For details, see "Life and Light," the publication of the Woman's Boards.

Thus the leaven of the Gospel finds its way from heart to heart, quietly changing the thought and sentiment of thousands, preparatory to a larger ingathering of the harvest.

EDUCATION.

As vital to the success of this evangelistic work are the various educational enterprises of the Board: the common school, where it is needed, that believers may learn to read the Scriptures; the high school and the normal school and the seminary, for the training of native preachers and teachers. What is done in this line of effort is indicated by ninety-seven high schools, attended by 4,310 pupils; and eight hundred and fifty-six common schools, with 32,577 pupils. The number above given includes all the high schools and pupils in them under the immediate supervision of missionaries, as well as those under the care of native teachers and as established

by native communities. The whole number under instruction has increased in three years from 35,625 to 37,762.

One of the most effective agencies in promoting evangelical work is the boarding school, under the care of Christian teachers devoted to this one thing, — the conversion and Christian culture of their pupils. This alone justifies expenditure of mission funds for higher education. Returns from 27 different institutions give 611 professed Christians out of an aggregate of 1,574, of whom 156 were converted the past year. Among other statistics, we find 30 additions to the church from the Oodooville boarding school in Ceylon; 19 from the girls' school in Marsovan, Western Turkey; and 27 from the Kioto training school in Japan. As a means of promoting the social and moral elevation of the people among whom we labor, pupils not intending to engage in evangelistic work, but desirous of the educational advantages afforded by our institutions, are received on payment of expenses for board and tuition. All such pupils are expected, however, to attend the religious exercises of the school, and thus to become acquainted with the greats facts and truths of the Gospel, and not infrequently some are thus led to a genuine Christian life. Not a year passes without religious interest in some of these boarding schools, often in connection with the Week of Prayer.

CHRISTIAN LITERATURE.

In close connection with our educational work are the beginning and growth of a Christian literature in the native languages of the several missions. Among the ruder tribes, as just now in Micronesia and in Africa, languages are being reduced to writing, grammars and vocabularies are being prepared, while portions of the Scriptures are always among the first publications to be issued. The spelling-book and a reader containing Bible incidents or one of the Gospels constitute the beginning of a literature, and are the first steps toward the regeneration of a language that may be spoken by millions of our fellow-men. Other books must be published to meet the growing demand, and as a means of Christian nurture. Translations of English books other than the Bible are now seldom made, because not adapted to the conceptions and forms of thinking of other races. At best, they can only serve as material to be recast. The extent of literary work, including ten weekly newspapers and three monthlies, is seen by the annual average publica-

tion during the last three years of not less than twenty millions of pages. These publications range from a-b-c cards up to works of science, elaborate treatises on church history and evidences of Christianity.

SABBATH SCHOOLS.

The Sabbath school holds a large place in our evangelistic work. It is of the utmost consequence to disabuse the minds of children and youth at the earliest possible moment of the thousand false conceptions of life and of duty into which they grow up, and to sow in their place the seeds of divine truth. Far more than in this country, adults are found in the Sabbath school studying the Scriptures. (The writer has never seen a more interesting spectacle than one of the Sabbath schools in Aintab, — eight hundred to one thousand persons of all ages, sitting in little groups on the floor busy at their lessons.) Probably not less than 40,000 persons in connection with our missions are thus engaged every Sabbath. In some of the missions, the International Series of Lessons has been translated, and is in use. Our Sabbath schools do not yet suffer from too many helps, or from the evils of a trashy literature.

Here we ought not to overlook the religious instruction in schools of every grade. Usually a half-hour is given to Bible study, Christian song and prayer. Every mission school is thus a kind of Sabbath school all the week. Hence, too, the mission common school opened in some new village often prepares the way for the preacher and the church. The opportunity of starting such schools in some of the older missions, as in India and Turkey, is only limited by the number of Christian teachers to be had and the means to support them, wholly or in part, till they can become self-supporting.[1] It is one of the hardest trials of the missionary to be obliged to refuse requests for such schools, and to see long-sought opportunities pass unimproved.

CHURCH BUILDINGS AND PARSONAGES.

Missionaries must, of course, be supplied with houses to live in, suited to their habits of life, but parsonages for native pastors are not supplied, and grants in aid are seldom made for this purpose.

[1] NOTE. — The average expense of one of these mission schools, including teachers' wages, is about fifty dollars a year.

On entering a new field, it is necessary sometimes to provide a place for religious services. When the houses of the natives cannot be used (the "church in his house," as recorded in the New Testament, is suggestive in this regard), the native converts are encouraged to provide for themselves houses of worship. In some missions, as in Micronesia, and notably in Japan, no aid is asked of the Board for church building. In India, China, Turkey, and in Papal lands, grants in aid are sometimes given, but on the principle of giving not more than one half of the expense incurred, and that only to pay last bills. Exceptions must be made, of course, in special cases. Expenditures for this object range all the way from $15 for a humble prayer-house in a Hindu village, up to $1,000 or more in cities.

WOMAN'S WORK.

It is but just to say that for the last twenty years, and more particularly for the last three years, the increase in contributions to the treasury of the Board and the advance of the work abroad has been largely due to the Woman's Boards. Their contributions have averaged $145,000 per year. While the number of ordained missionaries is but little larger than it was thirty years ago, the number of unmarried women has increased fourfold, with corresponding increase in the number of girls in mission schools. The "Bible-woman" is comparatively a new name on our records, but forty or more are now working under the direction of our women missionaries, married and unmarried, and two schools for their special training have been established, one in Bulgaria and one in Japan. The larger part of the unmarried women, as already stated, are connected with boarding schools; but the number of those in field work is constantly increasing, and the work accomplished is seen in the larger relative additions of women to the churches. So successful has been this form of service that at the present moment thirty-six more women are called for to supply urgent needs. With all due admiration of the work done by Christian women in the foreign field, and with all due respect for women's rights, it is still true that there is work abroad, of prime necessity to the very existence and success of our missions, which only men can do; and no church or pastor at home should relax efforts to secure increased means in men and money in view of what the Woman's Boards are doing.

POINTS OF SPECIAL INTEREST.

Points of special interest in this review are the advance in additions to the mission churches, from 1,737 reported three years ago, to 3,496 in 1886; the enlargement of the work in the different missions indicating healthful growth; the increase of educational institutions; the success attending woman's work; and the increasing efforts of our native churches to support their own institutions, till the amounts contributed for various Christian objects the last year aggregate not far from $80,000.

And now, in view of the leadings of Providence opening the world to Christian effort, securing ready means of access to every land; in view of the prestige enjoyed by Christian nations, and by Christianity as the one religion for mankind; in view of the signal success attending efforts put forth attesting the special blessing of the Head of the church; and in view of the vast and increasing resources placed at the disposal of the Christian church in this land, — has not the time come for a great advance along the entire line? And who should more fitly lead in this advance than the constituency of the American Board, so largely represented in this Council?

While we should rejoice in such an uprising as should at once put a thousand men into the mission field, amply furnished for the grand enterprise of the world's evangelization, we made at Des Moines the very modest request for 30 ordained missionaries a year for the next twenty years; an increase of $75,000 annually in contributions, with the intent of reaching in twenty years what we estimate as the lowest force practicable, in accordance with approved foreign-missionary methods, for carrying on the work, in the providence of God, intrusted to the American Board, viz., 450 ordained missionaries, 75 physicians and business agents, 300 to 350 unmarried women, with a native contingent reckoned, not as now by hundreds, but by thousands and tens of thousands, and all at an outlay of $2,000,000 a year. To this was added a special sum of $100,000 a year for higher Christian education, — to do for China and Africa and other fields what Williams, Amherst, and Yale, Beloit, Carleton, and Drury, and other kindred institutions, are doing for the Christian civilization of the United States. Is not this a modest and reasonable request?

Now look at the facts. With no desire to reduce our work at

home by a man or a dollar, only to develop, if possible, an intenser church life, to save our churches from the dry-rot of worldly prosperity, these facts claim attention. Congregationalists have about one in twenty-five of the churches in this country, and the same proportion of church members. A corresponding share of the population of the country would give them 2,000,000 of souls to care for. In view of the enterprise of the Congregationalist body, and to stimulate its ambition, suppose we double the number: make it four millions scattered through this population. There are, in round numbers, 4,000 Congregational churches and 400,000 church members; and according to the last report of the American Home Missionary Society, 1,469 men engaged as home missionaries. This number must be further increased by men connected with the American Missionary Association and the Sunday-school societies. In the foreign field, of 100,000,000 of souls, there are but 159 ordained missionaries, 105 unmarried women, and a native contingent of over 500 native pastors, preachers, and Bible-women, with 310 churches, having a membership of 26,065.

The two fields, the home and the foreign. — 4,000,000 in the home, 100,000,000 in the foreign, — are, in the providence of God, almost wholly dependent on the Congregational churches of this country. Here is our work for the furtherance of the kingdom of God on the earth. In view of these facts, is it too much to ask for thirty men a year for the foreign field?

Now, as to means. Mr. Strong, in that admirable volume, "Our Country," has shown that the average increase of wealth in the hands of church members is *seventy-one times* greater than their offerings to home and foreign missions. Mr. Strong's chapter on the "Perils of Wealth" is wholesome reading for Christians in this country. Can anything save us as a Christian nation, or our churches as its vital forces, from the perils of our secular prosperity, like an earnest and self-denying stewardship in behalf of the kingdom of God? To us, as to no other people, is this grace given, that we should realize the fulness of the blessedness of the gospel of Christ in our own land and throughout the world.

REPORT OF COMMITTEE ON THE STATEMENT OF THE AMERICAN BOARD.[1]

Your committee feel that there is occasion for profound gratitude to God that, in all the missions under the care of the Board, the work of the past three years, as given in the review of the senior secretary, shows a steady advance. The schools of every kind are most prosperous; the disposition of native Christians is everywhere marked by earnest desires and efforts to evangelize their countrymen; and the work of women in behalf of their heathen sisters is especially enthusiastic and fruitful; best of all, the number of conversions, in proportion to the efforts put forth, has been larger than ever.

But while there is occasion for thanksgiving, there is reason, also, for humiliation and for most earnest and prayerful solicitude. For there confronts us the significant fact, that while, as a denomination, we have been achieving a steady development in growth and resources, gaining in twenty-five years a thousand churches and a hundred thousand members, and, without doubt, wealth in proportion, we have made no advance at all correspondent in the prosecution of missions. According to the statements of Secretary Clark, there has been no real increase in the force of ordained missionaries for *thirty years*. While as to the matter of giving, although there has been a gain in the total amount contributed, there has been an absolute falling off in the per cent of individual giving, the average per member in 1850 being $1.21, and the average in 1886 being ninety-six cents!

A tremendous problem faces us and cannot be thrust aside. A hundred millions of heathen are, so to say, allotted to us, and of right demand the bread of life at our hands. The officers of the Board tell us that they will undertake to meet this need, if they can be furnished with the means and the men to place three ordained missionaries and their helpers among every half-million of souls. But to do this will require an addition of thirty ordained missionaries every year for the next twenty years; an increase of $75,000 annually in the contributions to the Board, until an income of

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$2,000,000 is reached; and besides this, $100,000 per year for the purposes of higher Christian education.

What answer shall we make to this appeal? Holding great anniversary meetings, prophesying of a swift-coming millennium, singing missionary and consecration hymns till our eyes are full of tears, may be very delightful, but this will furnish neither the money nor the men. We have been doing this for a generation, and meantime falling steadily behind our work, and so have more heathen to-day unreached by the Gospel than when this Board sent forth its first missionaries. We must not forget that heathen are born as well as die, and that there are 850,000,000 of them to keep up the line of the children of darkness against 116,000,000 of Protestant Christians to furnish the heralds of the Gospel.

As a denomination, we have about one twenty-fifth of the churches and the professing Christians of our land. It is presumable that we have also a proportionate share of the resources of the country. According to the statistics of the wealth of the United States in 1880, the share of Congregational Christians would be $349,136,000. One per cent of this, — not a very large proportion, certainly, to be devoted to sending the Gospel to a population twice as great as that of this land, — one per cent a year on the property of Congregational Christians would give this Board an annual income of $3,491,360.

Surely, while the facts show that the average increase of wealth in the hands of church members is seventy-one times greater than their present offerings to home and foreign missions, it is not asking too much to press them to come up to this standard in order that the kingdom may come!

Brethren of the Council, many perils confront us in doing the Master's work, — perils of foreign immigration, and the unevangelized masses which it pours in upon us; perils of the vast multitude unreached by the Gospel in our great cities; perils of Romanism, with its secret undermining of our free institutions, and its perversions of the truth; perils of Mormonism, with its foul abominations accursed of men and God; but mightier and more portentous than either, aye, than all these, is the peril begotten of our own hearts, — the peril of *selfishness;* the peril of sitting, as it were, in our homes of ease and luxury, and faring sumptuously every day, while the great heathen world lies without, lifting its sad cry of beggary and woe, and getting only the scant crumbs from our

loaded tables. Brethren, one thing is sure. He who though he was rich yet for our sakes became poor, that we through his poverty might be made rich, will have no word of "well done" for us, no starred crowns to set upon our brows, until at least our beneficence comes to keep pace with our luxury.

Your committee most warmly commend this great enterprise of foreign missions to the renewed sympathy and prayers and contributions of the churches. And inasmuch as in the nature of the case the work of the Board is manifold, and virtually inclusive of that of all our other benevolent organizations, — so that the Board is at once a church-building society, and a college and education society, and a Sunday-school and publishing society, and a home-missionary society, — in the judgment of your committee, there should be either an increased per cent of the givings of the churches devoted to this cause, or a special additional contribution made during the year to some particular department of the missionary work.

Respectfully submitted,

EDWARD P. GOODWIN,
WILLIAM WINDSOR,
J. M. W. HALL,
} *Committee.*

STATEMENT OF THE AMERICAN HOME MISSIONARY SOCIETY.[1]

The American Home Missionary Society has been on trial before the churches sixty years. Its receipts in 1826 were $18,000. This sum expressed the aggregate interest of four denominations in national home missions. Its receipts in 1885 were nearly $525,000, the gift of one of these denominations alone. Each of the others has its own home-missionary organization, raising its own separate funds, one of which exceeds our own. Sixty years ago, 170 men were the whole roll of American home missionaries. Most of these were located in New York and Ohio, then our western frontier. During the past year, nearly 1,500 men have held the commission of this Society alone, and two thirds of them have labored west of the Mississippi and north of the Ohio Rivers. In the first year of the Society's history, 190 stations was the total

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territory occupied by its missionaries. To-day they hold 3,000 stations. These do not include 2,500 churches planted, nurtured, and brought to self-support by the Society's help. The record of these threescore years contains the names of 4,700 churches organized, and more than 300,000 persons gathered into their visible folds. The work performed by its missionaries, were it supposable that one man could do it, would require him to labor at least 40,000 years at a cost to its treasury of about $275 dollars a year.

For many years of its history, the missionary problem of the Society was a simple one. It was to follow our American families emigrating from the New England and Middle States to the newer West, and to assist them in planting the institutions of religion. Most of these migrating families went out poor. To build their own homes, to plant the soil, to erect schoolhouses for their children, taxed their ability to its utmost extent. The support of pastors was beyond their power. It was at this point that the Society entered to furnish them a missionary. A large part of his salary was paid by the Society, but a distinct feature of its policy from the start has been to encourage the people to assume a fair proportion of the missionary's support. To pauperize the young churches of the West, it has always been held would be a calamity which no results of missionary labor could possibly offset. In accordance with this policy, it is still the demand of the Society that every church, assisted by its funds, shall ask less and less, while it shall give more and more, unless the clearest reasons appear for an exception to the rule. This first, and for years the only, work of the Society — to plant churches, to encourage them to self-support, and to supply them with a regular and permanent ministry — is still the larger part of its care, and will remain so for a long time to come.

But within a few years, notably since the last meeting of the National Council, new conditions of the field have come prominently into notice and have operated to modify our home-missionary problem.

That problem to-day is a compound one. It is not only to provide, for our own, the means of a Christian civilization, but also to absorb and assimilate a great mass of strange, crude material, not our own, except by adoption. It has to do with a multitude that are strangers to our institutions and hard to learn them; ignorant

of the traditions and germ ideas of our Republic; bringing with them often the worst vices of the Old World, and an ignorance inbred and made dense by generations of intellectual sloth; bringing with them not only no religion or a false, but also more and more of the plague of Middle Europe, a rampant atheism that lays its murderous axe at the root of the family, the school, the church, and the state.

The purpose of the Society not to avoid these new issues was declared three years ago by the appointment of three superintendents of missionary work among immigrant populations. These brethren, set apart by their training, their wisdom, and their own predilections, have bravely divided their vast and difficult field among themselves. Rev. Henry A. Schauffler, whose service under the American Board, in Austria, most happily fitted him for this work, assumed the oversight of the Bohemians and Poles, with his headquarters in Cleveland. Rev. George E. Albrecht, a native German with an American training, and commended by his marked success as a preacher among his countrymen, took charge of the German work. Rev. M. W. Montgomery, whose service as the Society's superintendent in Minnesota had brought him into closest relations with the Scandinavians, assumed the direction of missionary work among that people. Mr. Montgomery's visit to Sweden and Norway in the spring of 1884, where he was received with great affection by the free missions of that land, made his appointment one of peculiar fitness. The call of these brethren to this work was a new missionary departure for the Society, a forward movement to which the churches responded with unmistakble cordiality, and the fruits of which, so far as developed, are among the most grateful we have to report at this meeting of the Council.

Three years ago we had no German church in any large city of the West. To-day there are churches in St. Louis, Chicago, Omaha, Neb., Springfield, Mo., and Cheyenne, Wyoming Territory, and a promising mission in Kansas City, all of which are destined to become centres of influence and power. Thirteen German Congregational churches have been organized in Dakota alone, and other points are ripe for occupation, waiting only for men. The western counties of Nebraska are attracting a substantial German population, among which our general missionary has more calls than he can answer; showing that Congregationalism has no terrors to the Teutonic mind when it is rightly presented. The great need of

the German work just now, is that of men properly trained to develop it. To this end Superintendent Albrecht has removed from Omaha to Chicago, where he is employed part of the time as a teacher in the German department of the Chicago Theological Seminary.

In the Society's Scandinavian field, more than twenty missionaries are at work. Minnesota is still the chief centre, one fourth of the whole population being Scandinavian. Missionary effort among this people is full of fruit and promise. We have neither Catholicism nor infidelity to contend with. Sweden and Norway have been called "The New England of the Old World." The multitude who come to us from these lands seem to need only the open hand of fellowship to be drawn at once into intelligent sympathy with our churches. A Scandinavian department and a Dano-Norwegian department have been opened in Chicago Theological Seminary, where about thirty students, most of them Swedes, are preparing to preach the Gospel to their countrymen. Carleton College, Minnesota, has made a movement also to supply worthy young men with a preliminary training scarcely less important.

Our Slavonic population appear to be the most dangerous, and from a missionary point of view the most difficult part of our immigrant material to deal with. But three years of trial have proved them to be accessible to religious influences. Indeed, the fruits of labor among them are of the most cheering kind. In Cleveland, alone, more than a thousand persons, young and old, are reached every week by the missionaries of the Society. At least twelve Bohemian converts are to be numbered. A young people's prayer and Bible study meeting with fifty members, and led by young Bohemians, is an established success. One Bohemian paper, while warning its readers against the truth, thus confesses its power: "When once your children are accustomed to the Sunday school, the church, the Lord Jesus Christ, the reverends and the prayer-meetings and all this religious humbug, no power can ever turn them from it. The children will be spontaneously preserved to the church." The Bohemian Mission in Chicago is about two years old. Rev. E. A. Adams, late of Austria, is at its head. It began with a Sabbath attendance of sixteen, which for a year never rose above thirty. To-day it shows an average Sabbath attendance of more than a hundred, and has a Sabbath school of three hundred and twenty-five. More than this number cannot be

accommodated and have to be locked out. A large industrial school, Bible study and prayer meetings, cottage prayer circles, and singing meetings are among the effective methods employed by Mr. Adams and his associates. The city of Detroit is a Polish centre, where Sunday-school and preaching services are now regularly maintained. Omaha has its Bohemian Mission firmly established and in the hands of devoted laborers. Superintendent Schauffler has extended his travels through Wisconsin, Iowa, Missouri, and Kansas, finding in them all Bohemian colonies, waiting only for men fitted to teach them the Gospel message. It is in this department more than any other that the problem of men has been the most pressing and the most difficult to solve. Converted Poles and Bohemians, fitted to do missionary work, are scarcely to be found in America. The Society has imported some from abroad. A department is now open at Oberlin, where the few youth that have as yet been found for the service are in training for future work.

Both the old work and the new have been greatly assisted by the munificent bequest of Mr. Samuel W. Swett, of Boston. Bred a Unitarian, and following faithfully that church all his life, he nevertheless bequeathed to the Massachusetts Society $460,583 for home missions. Of this total, the sums remitted to the national treasury have been as follows, for the purpose and with the conditions named: —

First. Fifty thousand dollars for the general work paid in at various dates between September, 1884, and April, 1885.

Second. Fifty thousand dollars as a perpetual loan for emergencies, to be replaced whenever the receipts of the Society will permit. Once this fund has been wholly drawn out to meet an exigency of the treasury. Half of it was then replaced, and has since been drawn out again for the emergency which still overhangs the Society.

Third. One hundred and fifty thousand dollars to be paid in annual instalments during a period of ten years, beginning with April, 1885, for missionary work among immigrant populations at the West, and to be called the Swett Western Fund. This fund will yield about $18,000 a year towards the support of our foreign departments. The cost of these departments for the current year will be $28,000. The $10,000 thus left uncovered have been assumed by Congregational women, while a fund of $5,000, for the training of Bohemian youth for the ministry, will be attempted by Congregational children.

The most notable of the Society's recent publications is the volume of Rev. Dr. Josiah Strong, entitled "Our Country, Its Possible Future and Its Present Crisis," with an Introduction by Prof. Austin Phelps, D. D. This book is the third number in a series, under the same title, which the Society has sent forth. The growth of our country, of its missionary needs, and the glorious possibilities of its future, as well as the wonderful results that have crowned the Society's efforts, are most clearly seen in a comparison of this volume with its two predecessors. About twenty thousand copies have been already distributed, and the demand is constantly increasing.

The experiment of holding a popular annual meeting at Saratoga was new three years ago and full of promise. That promise has been richly realized. The fourth gathering of this kind has now been held, each successive meeting yielding a larger attendance and sweeter fruit than its predecessor. Nothing but the claims of our scattered constituency could ever tempt us away from this mount of now hallowed memories. The expediency of an occasional gathering farther west, if legal obstacle thereto can be overcome, will be considered at the next annual meeting.

The past of the American Home Missionary Society is secure. Its memorials bless the land. The record of its faithful servants is on high, and daily ascending. But not one of all its sixty years is brighter than the last. No weakness as yet creeps over its advancing strength, and none ever can, while America remains imperilled and unsaved. We rejoice in the past, and are grateful for its tokens of heavenly favor. But our eyes, our hopes, our prayers are all toward the future. The best years of our Society are there, because there are to be the largest sacrifices of its friends, the grandest enterprise of its missionaries, and the final success of its work in a country saved from evil and redeemed unto God.

REPORT OF COMMITTEE ON STATEMENT OF THE AMERICAN HOME MISSIONARY SOCIETY.

The points in the encouraging report of the American Home Missionary Society which your committee wish to emphasize are, —

First. The work of raising up a ministry for our foreign population. The superintendents appointed three years since to undertake the most urgent and laborious work of evangelization among our immigrant populations have found it absolutely necessary to raise up a ministry from among that class. Scandinavian and German churches have been organized, for which there must be a Scandinavian and German ministry. And the only way to reach the Slavic population, which is so strongly anarchic, is through converted and properly trained Bohemians, Poles, and Russians.

It is hardly too much to say that the thorough Christianization of our foreign population would solve the problem of the city, would save the Sabbath, would break the power of the saloon, would reduce Romanism to insignificance, and destroy anarchism. We talk much of these perils, and cry, "What must we do to be saved?" In answer let it be said that there is no more effective or practical way of going to the root of the matter than by furnishing all the money needed to carry forward this educational work.

For the Slavic work at Oberlin this year, $3,000 are needed. For the instruction of the forty-eight Scandinavian and German students in Chicago Seminary this year, $4,500 are necessary; and to provide them with rooms and afford them needed aid, $5,600 more, making a total of $10,100 needed in the Chicago Seminary for this work this year. And it must be borne in mind that this work will expand in the future. These are only beginnings. A far-sighted liberality would endow these two seminaries and the academy at Crete, Neb., with adequate funds for this work, without which the Society will be continually embarrassed in its efforts for our immigrant populations.

Such efforts are, in effect, directed toward the evangelization of our cities, to which the foreign population so strongly tends. But while the importance of city evangelization cannot be overestimated, your committee urge, —

Secondly. That the *country* must not be neglected. The country

still contains 77 per cent of our population. Successful men in all departments of life are rarely more than one generation removed from the farm. With Charles Dudley Warner, we would advise everybody to be born on a farm "in a red house with a stone wall round it." It is the fresh streams of life from the country which not only swell the growth of the city, but which save it from utter degeneracy. But for the country, as Emerson has said, the city would have "rotted and exploded" long ago. Country to-day is city to-morrow. If we neglect the country in this generation, the successful business and professional men of the next will be godless.

Thirdly. Your committee desires most earnestly to call your attention to the growing debt of the Society, which now amounts to $30,000. There has been an increase of $19,000 in the gifts of the living over those of last year for the same time. The shrinkage is due to a falling off of legacies to the amount of $60,000. We hope it will not be necessary for the Lord to kill any of the good friends of home missions, in order to wipe out that debt.

As the closing years of this century narrow, our wondrous opportunity widens; and whatever may be our gifts to Christian work, as long as human nature is selfish, God will see to it that the exigencies of his work outrun our benefactions. He intends that we shall make sacrifices. Nothing else can save us from the perils of rapidly increasing wealth, and nothing but the pressure of a mighty emergency seems sufficient to bring a luxurious church up to the level of daily sacrifice.

The Master showed to his disciples the hiding of his power when he said, "And I, if I be lifted up from the earth, will draw all men unto me." The church is asking how she may draw all men unto her. She can do it only by being "lifted up." It is her sacrificing power which is her saving power.

If we are really going up to possess the land, which we are abundantly able to do, we who have gained our possessions must not leave our brethren on the other side of the great river to fight their battles alone, but share alike with them their conflict and their sacrifice.

JOSIAH STRONG,
GEO. H. ATKINSON,
WM. H. WANAMAKER,
} *Committee.*

STATEMENT OF THE AMERICAN MISSIONARY ASSOCIATION.

BY SECRETARY JAMES POWELL.

The National Council of Congregational Churches, held in the Mount Vernon Church, Boston, June, 1865, was a large and representative gathering. It convened at a time when the whole land was filled with rejoicing over the termination of the war. Four million and a half freedmen, poor, ignorant, homeless, and landless, were the objects of patriotic concern.

Naturally, one of the subjects before the Council was the duty of the Congregational churches in reference to these people. The historic attitude of the denomination on the subject of education, the outspoken utterances of a large number of the Congregational ministers in the discussion of slavery that preceded the war, and their almost unanimous vindication of emancipation during the war, made it certain that the decision of the Council would be in favor of prompt and vigorous mission work among the ex-slaves.

But, should a new society be formed for this new work, or should some society already in the field be selected? The latter decision was reached, and the American Missionary Association designated.

There was a manifest fitness in this. Previous to the war the churches could not act in concert on the subject of slavery. Their counsels were divided. When, in 1846, the American Missionary Association was formed, it was not in response to the call of the churches, but in response to the call of individuals, who, unable to get their convictions voiced through ecclesiastical organizations, were determined to find some way by which the Christian anti-slavery sentiment in the churches could speak and through which it could act. It was a John the Baptist crying to the churches, "Prepare ye the way of the Lord and make his paths straight" for the coming of freedom and the abolition of slavery. And when, in the fulness of time, the way of the Lord having been prepared and the paths for his coming having been made straight by the agitations and discussions that, in the North, enlarged and strengthened the sentiment of freedom, and in the South, mad-

dened the slave power into rebellion, the Lord came, and, in the whirlwind of war, burst wide open the prison doors and let the oppressed go free, the Association was ready by organization, and qualified by nineteen years' experience to meet the new responsibilities of the hour. And although in origin, organization, and work it was strictly undenominational and union, yet, since Congregationalists were in the majority of its supporters, since the theory on which it had organized and aided all its churches was the New Testament theory of independence and self-government, it was peculiarly fitting that the Boston Council should designate it as the society through which the Congregational churches of the country might be asked to work among the freedmen. That the Council voiced the will of the churches may be seen in the fact, that while the recommendation was to give the Association that year $250,000, the churches responded by giving it $253,000, and in the additional fact that it was the only one of the benevolent societies commended to which the churches gave all that the Council advised.

Twenty-one years since then have passed away, and the Association now comes to the National Council at Chicago ready to give an account of its stewardship; to ask, and, as it hopes, to receive commission for a larger work than ever.

The time and the occasion invite to a brief review of the work as developed during these twenty-one years.

In order, however, to this, we should know the condition and scope of the Association's work at the time when the Boston Council indorsed it; because in this we will find not only the full reasons for the indorsement, but also the foreshadowing of the work as it has developed since. A society is just what its past has made it, and its future is conditioned upon the principles whose embodiment in its present condition it is. Everything that grows, grows to a pattern whose limit and form are determined by its organic laws. To understand a society, therefore, as it is now, or as it has been at any point of its history, you must know the principles underlying its organization, and something of the history that has led up to the given point.

PRINCIPLES.

Broadly stated, the principles on which the American Missionary Association was organized are three: —

(1.) The Gospel should be preached with the same meaning and involving the same privileges to all men everywhere, and especially to those who have been neglected by existing missionary societies for reasons other than inability to reach them. Hence it was declared: "The object of this society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort."

(2.) Slavery, caste, all distinctions in the church on the ground of color, race, nationality, or station, are sinful and anti-Christian. Hence it was declared, "Slaveholders or persons guilty of other immoralities" could not be members of the Association.

(3.) Church membership should be conditioned on regeneration, and church government should be free from outside ecclesiastical control or dictation. Hence it was declared: "A church composed only of hopeful converts, independent, and, as far as man governs, is self-governed, is our view of New Testament polity, and our scheme of modern missions."

DEVELOPMENT.

At the beginning, its missions were nearly all foreign. From its first Annual Report, we learn that it had fifteen missionaries among the freedmen of Jamaica, eleven among the North American Indians, three among the Mendi people of West Africa, and one home missionary in the city of New York.

But its great missionary work was to be done at home. Its principles were unpopular; they must be made popular. They were denied; they must be vindicated. Prejudices against foreigners led the churches to pass them by uncared for; therefore the Association sent missionaries among the Welsh and Germans. Slavery had chained the theology of the South to its cruel service, and turned the pulpits into open and zealous defenders of oppression; therefore the Association sent missionaries into the South to preach a free Gospel and to bear testimony against wrong. Slavery had secured such ascendency in the national politics, and so allied itself with the commercial interests of the North, that selfishness poisoned the fountains of thought, led many to be the open defenders of the iniquity, robbed others of the courage of their convictions, and held the churches quiescent and consenting. Therefore the Association sent missionaries through the North to scatter anti-slavery literature, provoke discussion, and make it just as uncom-

fortable as possible for those who would sit at ease in Zion on the subject of slavery. The slave power cast its eyes upon the growing West, and tried to extend the limits of its baneful system into the Territories out of which great empire States were soon to come; therefore the Association sent missionaries into the West, to antagonize its influence, to plant and aid anti-slavery churches, and to help save that section of the country to freedom and an untrammelled Gospel. Its missionaries were mobbed, its churches were held in popular contempt, its prophecies of ultimate success were ridiculed as the ravings of fanatics; but it kept straight on with its mission of agitation: its converts multiplied; its revenues increased; its power extended. So that in 1860, the year before the war broke out, it reported fifty foreign missionaries laboring in Jamaica, Mendi, the Sandwich Islands, Siam, Canada, and among the North American Indians; one hundred and twelve home missionaries and four colporteurs, located: in States east of the Ohio, fifteen; in Ohio, Indiana, and Michigan, thirty-five; in Illinois, twenty-three; in Minnesota and Wisconsin, fourteen; in Iowa, ten; in Kansas, four; and in the slave States, eleven. Of the Congregational churches, which up to this time it had planted and aided, one hundred and seventy are reported in the Congregational Year-Book of 1886, and of these, one hundred and forty-eight are in the West, some of them among the largest and strongest churches in the country.

Who can estimate the part these home missionaries and churches played in preparing the West for that magnificent service its patriotism rendered the country during the war? And who can tell what the nation owes this Association, whose agitations so stirred the Christian conscience and so toned up public sentiment in regard to righteousness, justice, and freedom, that when the day of trial came, the most advanced utterances of pulpit, press, and platform were simply the echoes of its doctrine? Senator Hoar of Massachusetts affirms that, in his judgment, the American Missionary Association did more to conserve the idea of liberty in the country than any other existing agency.

This year (1860) marks a most important turning-point in the Association's history. The irrepressible conflict between slavery and freedom was about to involve the country in civil war. The slave power, reading the handwriting of its doom in the rapid growth of anti-slavery sentiment at the North, rebelled and undertook to set

up a government for itself with slavery as its chief corner-stone. This was promptly answered by the great uprising of the North to put the rebellion down. Society, business, religion, politics, suddenly took on a new meaning. It was union and freedom on the one hand, slavery and secession on the other. There was no middle ground. Neutrality was treason. The principles for which this Association had been contending leaped to their victory. The nation was converted to abolitionism, as it were, in a day. Emancipation was proclaimed. Hundreds of thousands of the freedmen — precursors of the millions whose freedom was to be secured by the suppression of the rebellion — came swarming within the Union lines, destitute and starving, — objects to be pitied and to be helped.

The duty of the Association was clear. Its field of operations, in the providence of God, had been changed from the West to the South, and into the new field it quickly transferred its missionaries, multiplying them to the extent of its financial ability.

In 1865 (the year that the war ended), its roll of honor showed thirty-four missionaries in foreign lands and among the Indians, one in Southern Illinois, one among a destitute German population, one with an evangelical Welsh church, one an evangelist in Indiana, and three hundred and forty-four along the Border States and in the South among the freedmen.

In tracing the development of the work from this point it should be borne in mind that the Association, in entering the South, had a definite object in view. In 1863 (two years before the Boston Council) its object was stated thus: "Four millions of blacks and colored people, freed and to be freed, with from one to two millions of poor whites, who can neither read nor write, are to be taught the redemption that is in Christ Jesus, and the theory and practice of Christian civilization."

In 1865, with the action of the Boston Council in mind, it reaffirmed that object, as follows: "Only the Gospel of Christ can bring permanent prosperity and peace to the South. Its people, white and black, must be born again, not of war, nor of blood, nor of legislation, but of truth and the spirit of God. The whites must have this, that they may learn to respect the rights of their fellow-men, without regard to caste and color; and the blacks need it, that they may be redeemed from the peculiar forms of ignorance, superstition, and immorality fastened upon them by

slavery and human depravity. To the great work of the Christian training of these millions, the Association feels called upon to address its energies with renewed vigor and increased instrumentalities."

In 1866, the same object was set forth in these words: "The condition of the colored man has determined, and will determine, the condition of the poor whites. While the one was a slave, labor was the badge of degradation, and the white man would not work. If the colored man becomes an intelligent, prosperous, and respected citizen, the poor white will follow him into the field and workshop, into the school and church. The education and elevation of both is the demand of the hour, the duty of the nation, the requirement of God."

This object is affirmed over and over again all down through the years. The work has advanced with this object in view, and so far as Congregationalists are concerned, every commendatory vote of every council, association, conference, and church, and every dollar that has gone into the treasury of the American Missionary Association, has been an approval of this object. That has been the basis on which it has asked for commendation, and on which it has pleaded for means with which to carry forward its work.

OUT-JUTTING POINTS.

Bearing this in mind, I briefly note some of the prominent out-jutting points in the development of the work during the past twenty-one years.

1. The work was almost entirely at the commencement, and has been most largely since, among the colored people.

The antagonism of the Association to slavery preceding emancipation, and the great number, extreme need, and destitution of the freedmen, prescribed this.

2. The numerous kinds of mission service that had to be performed.

Physical relief, by furnishing food and clothing and medicine and shelter for the hungry, naked, sick, and homeless. Intellectual culture, not only by teaching, but providing the A B C and spelling-book, and building the schoolhouses. Social culture, by instructing the people in regard to the importance of home, and how to make and keep it. Religious culture, by sending not only the preacher to instruct, but erecting churches in which to worship. In a word,

every kind of service necessary to train a human being from naked infancy to panoplied manhood in civilized society, the Association had to perform.

3. The emphasis put upon *education* as a leading factor in the method of conducting missionary operations.

This was necessitated by the universal ignorance of the freedmen. Previously, the methods of the Association had been evangelistic, as distinct from educational. Its missionaries were sent out to preach the Gospel, to plant and aid churches wherever they could; but to have churches among the freedmen such as the Association held the New Testament polity demanded, capable of independence and self-government, it was found that "the school must be in order, that the church might be." Evangelistic and educational work had to go together, hand in hand, one and inseparable.

4. The early prominence given to higher education, and the selection of strategic points for the location of colleges and normal training schools.

Between 1866 and 1869, Fisk, Berea, Hampton, Atlanta, Talladega, Straight, and Tougaloo appear as chartered institutions; Berea reported its first freshman class, eight normal schools came into operation, and 314 teachers were trained and sent out. It was not till the Association had these splendid schools started and giving promise of premanency, that in 1869 the second article of its Constitution was amended so as to read as it does now, that "The object of this Association shall be to conduct Christian missionary and *educational* operations."

5. The re-opening of work among the whites in the South.

This was neither a new departure in polity, nor a going outside of the general sweep of the Association's historic work. Until emancipation, its work in this country was chiefly, though not exclusively, among white people in the North and West, and so far as it could get and hold a footing, at the South. When the Association took up the work among the mountain whites in Whitley County, Kentucky, and other counties adjoining, in 1881, it simply revived a work, both church and school, begun away back in 1857, but which, on account of the hostility to its missionaries awakened by the John Brown raids, it had to abandon temporarily.

6. The commencement of missions among the Chinese, in 1869.

This was a new work, but work among the Chinese was contem-

plated in the first year of the Association's history, and it came strictly within the well-known hostility of the Association to all caste, race, and color prejudice, and of its equally well-known friendliness to all who, on account of this prejudice, were abused by any, or neglected by the churches.

7. Abandonment of foreign work and concentration upon the home field.

It was impelled to this recession by the overwhelming magnitude and imperative exigency of the new field in the South, into which God had driven it from the West, and by the popular demand for enlargement of mission work among the Indians. In 1874, carrying out a vote of the annual meeting the year preceding, it practically withdrew from all foreign work, with the exception of the Mendi mission, and in 1883, having arranged an exchange of its work in Africa for the work of the American Board among the North American Indians, it withdrew from the foreign field altogether.

RESULTS.

Since 1865 there has been received into our treasury, and acknowledged in the regular receipts, from donations and legacies, an average of $266,462.87 a year, making a total of $5,329,257.49. In addition, there have been received from the Freedmen's Bureau, the Jubilee Singers, special contributions to Hampton and Berea, and other specials, $1,808,604.34, which, added to the preceding, makes a grand total of $7,137,861.83, — an amount that represents a yearly average of $356,893.09.

In the expenditure of this money there have been invested in lands, school, church, and mission-home buildings (including those of Berea, Hampton, and Atlanta), $1,620,000, all of which investments are held in trust and now used for the objects for which the money was given.

With the remainder, all the affairs of the Association in the various departments, North and South, have been administered, and all the various missionary operations carried forward. There have been employed on an average every year 392 missionaries and teachers. This would represent the service for one year of 8,237 workers. There have been enrolled in the schools a yearly average of 17,210 pupils (representing a total of 361,410 during the period covered). In Sunday schools since 1869, there has been an average attendance yearly of 10,549 scholars (making a total

of 179,348 during the period covered). Since 1871, at which time we had 1,053 church members, there have been added on an average 722 a year, or a total of 10,841.

These cover the facts so far as figures can represent them, but the result of such a work cannot be computed in numbers or limited in time. To express the multiplied and ever-multiplying results of the labors of these thousands of Christian workers, would require the computation of a Divine mind, and call for the use of a Divine arithmetic. God only knows, eternity only can reveal, what these twenty-one years of faithful service, of heroic sacrifice, and consecrated devotion have accomplished. Two or three things, however, additional may be noted. (1.) In the North, the churches have secured a discipline in the exercise of benevolence for the poor and neglected, which has resulted in developing a type of Christian character that other forms of benevolence did not give. (2.) In the South, a sentiment in favor of popular intelligence has been cultivated, the common-school system for the education of the masses defended, respect for the rights of the less favored awakened, and race prejudice, to some degree, successfully antagonized. In spite of opposition from mobs, from incendiaries, and from social ostracism, the work has been steadfastly prosecuted, until the mob is under the ban of public censure, the incendiary has been driven into secrecy and darkness, the commendations of leading men have been won, the encomiums of the press have been secured, and even, in some instances, recognition of society has been accorded to our workers; and while victory is still far from being complete, the evidences of progress so multiply that we are justified in expecting that soon, at least, the Christian sentiment of the South will be with us everywhere, and that erelong success will put an end to opposition from all sources.

THE FIELD AT PRESENT.

Geographically speaking, the field of the American Missionary Association at present is the United States. But the work of a missionary society is not defined by square miles of geographical area. The size of a country, however large, and the physical characteristics of a country, however interesting, tell nothing. A missionary society is neither a society of geographical exploration nor a real-estate agency. Its mission is to preach the Gospel to men, not to rocks and rivers and broad acres. The number of

men reached, and to be reached, define a missionary society's field. Definitely speaking, then, the field of the American Missionary Association is in the South chiefly, though not exclusively among the colored people, and at the West in the Territories, among the Indians, and in California among the Chinese. The field thus defined contains a population of about 19,749,599, of whom 13,324,942 are white, 6,039,657 colored, 260,000 Indians, and 125,000 Chinese. At least 12,000,000 of these are the legitimate objects of the Association's care.

In the cultivation of this field, it has six chartered institutions, all in the South; 15 normal and graded schools, of which 14 are in the South; and one, the Indian Santee Normal and Training School, in Nebraska; 65 common schools, of which 35 are in the South, 14 among the Indians, and 18 among the Chinese. Enrolled in these schools are 10,717 pupils.

It has also 129 churches, with a membership of 7,872, all of them supplied with the ministry of the Word, and nearly all of them provided with houses of worship, and gathering in their Sunday schools for instruction, 13,527 scholars.

These schools and churches are under the care of 426 missionaries and teachers, of whom 336 are at the South, 56 among the Indians, and 34 among the Chinese.

NEEDS.

1. So far as illiteracy is concerned, the need is almost as great as it was twenty-one years ago. Three fourths of the nation's illiteracy are in the Southern States; 40 per cent of the South's population, taken as a whole, is illiterate.[1] Analysis shows that in some sections the percentage of illiteracy among the colored people is as high as 80. Only 66 per cent of Georgia's white school population is enrolled, while 50 per cent of its colored school population is without any school privileges whatever. And Georgia, be it remembered, is one of the most advanced and enterprising States of the South. From four and a half millions in 1865, our colored population has increased to more than seven millions in 1886.

2. The necessity for the work of the American Missionary Association, and other kindred organizations, is greater to-day

[1] Illiterates in the North, 1,442,064; illiterates in the South, 4,808,528. (Census, 1880.)

than it ever was. The colored people of the United States ought to have at this moment at least 7,000 educated ministers of their own color. In any such sense as we use the term "educated," they have not to-day 500. What is to prevent their sinking back into the grossest superstition on the one hand, and into infidelity on the other? It is a startling dilemma. Educated colored youth listen to the rantings of an ignoramus, and they are tempted to become scoffers. Ignorant colored youth listen to the same man, and the wild tendencies of their barbaric natures are excited,— a deplorable evil in either case.

School teachers must be supplied, and these teachers ought to be Christian. Demand here is greater than the supply, and constantly growing. As public sentiment comes up to the necessity, and as public wealth comes up the ability, to build schoolhouses and hire teachers, where are the teachers to come from? It is quite as necessary to have competent Christian teachers for the common schools, as it is to have educated ministers for the churches. The wisdom of establishing just such schools as are our colleges and normal training schools was never so apparent as now, and the reasons for vigorously sustaining them were never so numerous and urgent.

3. Therefore, the greatest need of the present is the endowment of our colleges and normal training schools. Make it certain, for all time, that these institutions shall stand, great centres of Christian learning, independent of State control and of sectarian patronage. Let Congregationalism do for the South what it has already done for New England, in Dartmouth and Bowdoin and Amherst and Williams, and what it is doing for the West, in Oberlin, Olivet, Beloit, Iowa, and the other colleges that stretch a line of light and defence across the continent from ocean to ocean, and the salvation of the South from infidelity and disorder is assured.

But these schools ought to be speedily endowed for another reason. The tremendous destitution of the millions in the South, white and black, still unreached, and of the Indians, tens of thousands of whom have never heard the voice of a Christian preacher, and of the Chinese, comparatively few in number, yet representatives of a pagan nation, that counts nearly one third of the human race, for whose conversion we pray and give and labor, imperatively demand that more shall be done than has ever yet been attempted. A false civilization, whose branches and trunk have

been laid prostrate by the storm of war, must have its century-grown roots extracted as well. A heathenism, that in the aborigines of the land, to the discredit of Christianity, has existed ever since the white man took possession, must be exterminated. A paganism that, whether we like it or not, has surged in upon our western coast, and penetrated into all our large cities, must be made to feel the power of our Christianity as a religion of benevolence and justice and fair play, and not be compelled to testify against it as something inferior to its own reverenced Confucianism.

There is a stupendous work here to be accomplished: a work that will call for generations to carry it forward, and a work that demands a vast multitude of consecrated and self-sacrificing missionaries. Until these larger institutions are endowed, and, like Hampton and Berea, able to take care of themselves, the Association cannot strike out into the thousands of destitute places that wait and plead for the missionary to come. For these institutions can neither be crippled nor abandoned without imperilling the whole work. They are to be the sources of supply for leaders and the conservators of all the interests that are involved. They are the West Points — the drill camps — for the training of those whose intelligence and character shall be felt for good in the pulpit, at the bar, in the press, beside the bed of the sick and dying, in the school-room, in the workshop, and on the farm. Here is a grand and urgent opportunity for those to whom God has intrusted large wealth, to use it for the honor of Christ's kingdom, for the benefit of their country, and for the salvation of the world.

In the mean time, the work calls for an enlarged support by a steady increase of contributions proportionate to the increase in numbers and wealth of the churches. In 1865, there were 2,723 Congregational churches in the country, with 263,296 members. The Boston Council recommended the churches to give the American Missionary Association that year $250,000. In 1886, there are 4,170 churches, with 418,564 members. How much will the Chicago Council advise?

NOTE. — The proportion of increase on the basis of church membership calls for $397,427. This would be on an average about 95 cents a member.

REPORT OF THE COMMITTEE ON SECRETARY POWELL'S REPORT.

The committee have heard with interest Secretary Powell's report, and desire to express their sense of the gratitude due to God for the great and fruitful service which the society has been permitted to accomplish, during the past twenty-one years; as, also, their recognition of the wisdom of the Council of 1865, in committing this work to the care of the American Missionary Association, and their appreciation of the ability and fidelity with which it has been prosecuted.

The remarkable successes of the past, and the great destitution of the field, make it imperative that the work be sustained and enlarged. The committee, therefore, proposes the adoption by the Council of the following resolutions: —

[See page 17.]

W. H. RYDER.
C. H. DANIELS.
J. H. TWICHELL.

STATEMENT OF THE AMERICAN COLLEGE AND EDUCATION SOCIETY.

The American College and Education Society represents objects which have long enjoyed the esteem and patronage of the Christian public.

The department for aiding young men has been in operation more than seventy years, its organization dating back to a period only five years subsequent to that of the American Board.

The department established in the interest of Western colleges and seminaries began its organized existence forty-three years ago, so that, in respect of age, it ranks with the first four of our great benevolent institutions.

Thus the union of the two, in 1874, brought together agencies whose aims and operations had already been thoroughly tested and approved by the churches. It is made manifest, moreover, by the twelve years of their united existence, that their respective objects are still held in favor by the churches, and will continue to command their sanction and patronage.

For the three years under immediate review, the work of this Society is indicated by the following statements: —

CONTRIBUTIONS TO COLLEGES FOR 1884, 1885, AND 1886.

Ripon	$6,020 00
Colorado	25,210 74
Doane	25,631 12
Whitman	20,141 28
Washburn	10,800 00
Olivet	12,000 00
Carleton	31,372 26
Iowa	23,364 85
Yankton	7,179 06
Drury	2,250 00
Rollins	16,311 74
	$180,281 05

Young Men's Department	$67,496 28
Paid to Young Men, in quarterly appropriations	59,024 00
Defraying expenses (which amount includes $3,965.38, the present indebtedness of the Society)	12,437 66
Whole amount for three years	247,777 33

A comparison of these figures with those contained in the corresponding statement to the last National Council will show that the amount given for colleges, during the period then covered, was materially greater than here reported.

But this is substantially accounted for in the fact that the former triennial period was marked by the reception of the two unprecedented bequests of the Whitin and Stone estates. Independently of these exceptional benefactions, the donations to the college department have probably been above the average of those of any similar period during the history of the Society. As the cause is no longer a new one, the gifts in its behalf have ceased to be marked with the enthusiasm which is naturally born of novelty. Yet it may be safely affirmed, that belief in the vital relation of the Christian college to a true and abiding civilization was never more general or more controlling than now; an affirmation which means, in substance, that the benevolence of the churches and of individuals towards the objects of higher Christian learning was never more than now a matter of genuine and steady principle.

Nevertheless, not a few of the numerous class thus benevolently disposed to this cause feel compelled, oftentimes, to hesitate and even to withhold their gifts, because of the multiplicity, not to say *confusion*, of appeals with which they are beset by agents of col-

leges, academies, etc. They conceive of the possibility of an *over-production* of these various classes of high-grade institutions, and insist that the true policy to be observed herein is to plant such institutions only when and where they are evidently demanded by the broadest and best interests of the cause as a whole. They further insist that institutions thus aided shall retire from the field of solicitors for benevolence as soon as this kind of assistance ceases to be an essential condition to their maintenance and progress.

As it is evident that this feeling widely and increasingly obtains with that class most likely, both from principle and training, to respond effectively to the needs of the cause in question, two things may be emphasized as of special importance relative to the greatest success of this department of the Society's work: —

First. Churches and benevolent givers should recognize and faithfully co-operate in carrying out the original and wise policy of the Society to aid only such institutions as, in the broad sense, *seem needed.* This sometimes calls for the putting forth of effort in the direction of discouraging educational institutions; *i. e.*, such institutions as are supernumerary, or, for local or other reasons, give little promise of worthy success. To turn a deaf ear to appeals for an enterprise which is without just claims for assistance, may be as really a work of benevolence as is liberal giving to an enterprise of merit and need. It were well for the general cause in question if this principle were learned and put into practice by those whose benevolence is solicited in this direction.

Secondly. Institutions which have been aided to a point at which they can stand alone should yield their hitherto asserted claims for benevolent help in favor of *younger or weaker* institutions, whose existence and prosperity are evidently implied in the best success of the cause as a whole. Generally institutions which have thus reached the stage of measurable self-support are located amidst constituencies increasing both as to numbers and wealth, and may reasonably hope, by the faithful and wise use of all proper agencies, to develop in their *own respective vicinities* the resources adequate to their substantial needs. That this should be done, as far as possible, in case of each institution of the class referred to, is plainly best for their own continued prosperity, and as plainly just to those whose immediate condition is one of greater need.

This consideration, especially as viewed in the light of the frequently expressed sentiment of benevolent givers in this direction, has seemed so important to the Society's directors, that they have put on record a special resolution upon this point, of which the following is a part: —

"It has been the Society's design to give assistance to institutions only so far and so long as should be necessary, that they might reach the point of independency of Eastern benevolence. A new college in the thrifty West may come to this stage surprisingly soon. Indeed, it is probable that the friends of Christian education in our new States are able, earlier than they are aware, to endow their young institutions up to the wants of the times. Such a responsibility should be assumed by Western donors as early as possible, since other colleges are likely to be needed in other and newer fields, and must be aided in the main by the same Eastern givers who have assisted the older institutions to their present stage of independency.

"While, therefore, this Society asserts no right of control over solicitors in behalf of those colleges whose names have passed from its list, it nevertheless urges them to bear considerately in mind the prior claims to benevolent aid of the younger and needier institutions which are still under its care."

During the past year, Carleton College, Northfield, Minn., Drury College, Springfield, Mo., Ripon College, Ripon, Wis., have closed their connection with the Society, and Rollins College, Winter Park, Fla., has been placed upon its list.

Touching the work of the older department, *aid for young men*, it may be said that the number of those aided has differed little from that of preceding triennial periods, and the usual appropriations for their aid have been made with regularity. The receipts for this object from the churches have appreciably increased during the last year. Thus, in 1884 the contributions from this source were $12,685.48; in 1885, $10,549.82; in 1886, $15,971.01.

Such figures are practical evidence that the churches contemplate with no diminished interest the question of an adequate ministerial supply for the great and multiform work which they represent, — evidence which is all the more encouraging from the fact that this Society's chief pecuniary dependence is and must continue to be, not upon the incidental giving of here and there an individual, but upon *the regular contributions of the churches as such*. There has

also been a somewhat uniform and reliable income in the form of refunded loans; which serves to attest the existence of a conscientious sense of obligation to the Society on the part of those who, after having received its aid, have chosen to follow some other than the ministerial calling. But the receipts from bequests, always uncertain, have been unusually meagre in the time here contemplated. So that the aggregate amount available for the assistance of the young men is materially less than that of the preceding three years. Notwithstanding the maximum of the annual appropriations per student is only $75, the sum requisite to furnish even such a distribution has been raised with difficulty.

In explanation of this, the following considerations present themselves: —

First. The influence of the college upon the educational department in respect of the receipts of the latter. In the report to this Council three years ago, the following language was used upon this point: "By the union of the American Education and College Societies, so called, into one, it became very natural for Eastern churches to say to agents of Western colleges, We will give our contributions this year to you. And so it happens now, year by year, that a large number of contributions, some of them from the rich and strong churches, which used to come directly for the helping of the young men, go to Western colleges. If during the last year we could have had all the church contributions for the help of young men, which would formerly have come in for that purpose, we could probably have made four appropriations instead of three." Certainly the consideration thus emphasized should suggest to pastors and churches the importance of such *discrimination* in giving as shall secure to each object its just and due proportion of these contributions.

Secondly. The proportionally small number of churches which recognize, by their contributions, this department of the Society's work. Thus in any given year, only about *one in five* of the New England churches take collections in the interest of young men preparing for the ministry; while in the churches of the other States, the ratio as a whole is scarcely *one in twenty-five.*

This should not be understood as implying that only so small a proportion of the churches *actually believe in* the object in question. On the contrary, the object is one to which the churches generally give their unhesitating indorsement, — as is evident from the char-

acter of the hearing uniformly accorded by them to any full and fair statement of its claims. But just such a statement is too seldom made before the churches. Pastors generally feel that the more immediate claims of pulpit and parish upon them are too numerous and pressing to permit their giving much time to the special advocacy of the different benevolent causes. And the cause of aiding students for the ministry, being among the least conspicuous in the amount of its disbursements, is not unlikely to be among the last to secure practical attention in respect of its need of receipts. A large proportion, scarcely less than one half, even of those pastors who have, in their day, *received of this Society's funds*, fail, for some reason, to be represented by their churches on the list of the Society's contributors. Surely it cannot be affirming too much to say that the Society has a right to expect the steady support of such pastors in the way of regular and reasonable contributions from their people.

Thirdly. *Irregular* giving on the part of many of the churches; or giving through channels *independent of the Society*.

Perhaps the larger number of the churches contributing to the Society's treasury give with yearly regularity. A smaller number give biennially or triennially. But a considerable number contribute but seldom in the course of the years, and that entirely without plan or system. It is plain enough that with such giving the cause can find no assured support. The needs of the young men are regular and *constant* from year to year, and demand a regular and constant giving on the part of the churches. Only by this way of giving will our students be insured against disappointment in their expectations of remittances from our treasury.

The practice of some churches to contribute directly to students of their own selection, instead of sending through the channels of this Society, is not without arguments in its favor. Yet on the whole, extensive observation as to results in this matter has shown that benefactions which are put in trust of the Society are more likely to effect best the general objects in view.

Most earnest appeal, therefore, is made herewith to all the churches, that each one, whether larger or smaller, place the object of *education for the ministry* on the list of their annual benefactions, and that they give systematically and directly to the treasury of this Society.

The whole number of men receiving aid from the Society's funds in 1884, was 336; in 1885, was 309; in 1886, was 291.

REPORT OF THE COMMITTEE ON THE COLLEGE AND EDUCATION SOCIETY.[1]

The official statement of the College and Education Society has been carefully considered by your committee, and the facts and suggestions which it presents are commended to the earnest attention of this Council. It brings to our notice a department of our benevolent work which antedates most, and underlies and intimately concerns all, other departments, as represented in the great missionary organizations maintained by our churches.

As the successor of the American Education Society, it is our regular agency for assisting young men preparing for the ministry. This work was begun by the original Society seventy years ago, or within six years of the organization of the American Board. It was undertaken, because imperatively demanded, as a means without which the ranks of the ministry could not be adequately filled. During these seventy years, between seven and eight thousand students have been aided, including one half of the missionaries of the American Board, and thousands of laborers in various fields of missionary and pastoral work in our own country, a large proportion of whom could not, without this aid, have secured their education. Its appropriations for this purpose have been made with great care and wisdom, and in such a way as to aid the largest practicable number of the most needy and most deserving, without abating any man's self-reliance or self-respect.

As the successor of the Society for the Promotion of Collegiate and Theological Education at the West, it seeks to aid in the establishment and maintenance, in the newer States and Territories, of institutions of higher learning, for the education of candidates for the ministry, and for the training under Christian auspices of a generation of men and women for other responsible stations. The Society thus represents an important part of the organized work of our denomination in behalf of Christian education,— a cause vitally connected with the prosperity and the efficiency of our churches. Your committee are constrained to believe that the support which the Society has of late received is by no means proportionate either to the importance of its work, or to the support accorded other de-

[1] See page 42.

partments of benevolent effort. We desire to call especial attention to the necessity for providing more adequately for the assistance of the young men who depend upon our aid to enable them to prepare for missionary or ministerial service. The demand for such aid was never more urgent than at present; yet participation in the privilege of rendering it is the exception and not the rule among our churches. Only one in five of the New England churches, and one in twenty-five of those outside of New England, contribute to this cause. We cannot believe that such a ratio represents the interest of our denomination in so important a branch of our benevolent work.

For the better information of the churches concerning the work and the needs of the Society, your committee recommend that its official report to this Council be printed in the Minutes. We also move the passage of the following resolution: —

Resolved, That we regard the work of Christian education, represented by the College and Education Society, as an essential part of our system of benevolences, closely related to all of our church and missionary work, and especially important at this time in view of the inadequate supply of ministers; and we urge the churches to place it upon their list of objects of benevolence, and to contribute regularly and generously to its support.

Respectfully submitted,

GEO. HUNTINGTON,
J. W. WELLMAN,
MARTIN L. MEAD,
Committee.

STATEMENT OF THE AMERICAN CONGREGATIONAL UNION.[1]

During the three years included in this report, extending from May 1, 1883, to April 30, 1886, the Congregational Union received into its treasury $296,359.50, an average per year of $98,786.50. This sum is larger than the sum received in the triennium immediately preceding this by $100,795.12; and larger than the receipts of any other three consecutive years in the history of the Society by $91,845.22.

Reckoning its receipts by decades, as indicating its growth, omitting the first three years, during which time the design and methods of the Union were not fully understood by the churches, we find the receipts of the decade, from 1857 to 1866, to be $208,391.42; the receipts from 1867 to 1876, to be $503,659.42; the receipts from 1877 to 1886, to be $610,135.47; adding the $4,123.88 received the first three years, we have a total of $1,400,320.68 for the whole thirty-three years.

Returning to the receipts and work of the last three years, we classify as follows: From churches and individuals, $194,537.79; from legacies, $19,403.15; from sales of church property and loans refunded, $15,135.14; from interest on cash deposited, awaiting call from those to whom aid has been voted, $2,174.37; from churches, Sunday schools, ladies' societies, and individuals for parsonages, $38,372.82; for the Church Building Quarterly, Year-Books, etc., $925.02.

The amounts received in 1884 represented 1,435 of our 4,016 churches; in 1885, 1,401 of our 4,092 churches; in 1886, 1,522 of our 4,170 churches. On every one of the business days of these three years, the treasury of the Union was opened wide, and placed in the most inviting attitude possible, toward every one of the more than 2,500 of our churches that sent nothing to aid in this work.

The work done with the money the churches have put into the hands of the board of trustees of this society is as follows: In 1884, 102 churches were aided in building houses of worship; 12 churches were aided in building parsonages; making 114 build-

[1] See page 26.

ings erected for church uses: in 1885, 91 churches were aided in building houses of worship; 19 were aided in building parsonages; making 110 buildings for church uses: in 1886, 96 churches were aided in building houses of worship; 36 were aided in building parsonages; making 132 buildings secured for church uses. This is an average of seven buildings for church uses every three weeks in these three years. At first thought this would seem a fair amount of work to accomplish in this line of labor. But when we call to mind the fact that for the last ten years we, as a denomination, have been organizing new churches at the average rate of 140 a year, that in three of these years we organized 182, 177, and 167, and that the Union has aided only an average of 64 churches a year for the last ten years, and only 96 a year for the last three years, it does not take a very keen mind to see that we are lagging.

The fundamental relations of this work to other branches of Christian enterprise among us, as a denomination, need no pointing out. The part it has taken in calling the Lord's money into his service is by no means an insignificant one. The comparatively small amount it has disbursed has been the means of calling out, in these three years, $869,413 for church and parsonage building. The investment of this amount of money in houses of worship and homes for ministers has been the means of bringing not less than 6,802 persons into new church relations, 3,212 of them on profession of their faith, while congregations have been gathered numbering in the aggregate 30,133 persons, as the average attendance.

As a part of the contract between the Union and every church it aids, the church voluntarily pledges an annual contribution to this work. The money thus secured to the work is no inconsiderable sum; but the training of the aided churches in the goodly fellowship of giving to the Lord, and at the same time lending a brotherly hand to those who are struggling to set up altars in the name of the Lord, is a vital and indispensable element.

But if the Union had any ground for self-gratulation, this would not be the time nor the place to indulge in it. The commanding question of these few flying moments is: Does the Union do the work absolutely demanded? The answer would take a full page of this report. And that page would contain just one word, No.

Not one half of the absolutely demanded work has been done in any one of the last twenty years. In 1886, when all our religious newspapers, several hundreds of our best pastors, and a host of our ablest and most active members took a determined hold on this work of building for God, there was no trouble in raising $123,216.06. That sum fairly met the want for that year. But alas! how we fell from grace in 1867, — only $32,530.22; in 1868 worse still, — only $30,101.80. In that terrible fall we sinned all. The papers dropped the subject, in the main; pastors preached on the sweet blessings of "peace" after the civil war. In 1872, by a tremendous effort, receipts went up to $77,733.68. But our backsliding Israel was so filled with his own ways that he continued to go down with distressing regularity and certainty, till in 1879 the receipts of the society, whose sole work was building for God, touched the pitiable pittance of $23,509.47. That year we had 2,716 churches, with a resident membership of 327,039. Deducting from the total of that year what was received from legacies, refunding of loans, and sale of churches, and we, the descendants of the Pilgrims, contributed very nearly an average of a nickel apiece toward building for God, in the most rapidly growing country on the face of the earth! The 2,000,000 wilderness Christians on their way from Egypt to Canaan outdid that. They gave 62½ cents each to build one tabernacle; while we gave the sum just named to build thirty-one little churches or chapels in the rapidly increasing West!

And now that we have begun to pick up a little, brethren often congratulate us by saying, "How splendidly the Union is doing!" But it is doing nothing else so much as saying "No" to men of God at the front, who are struggling desperately to set up an altar in the name of the Most High. More first-class applications are regularly refused than are aided. The Home Missionary Society doubles over on us with thousands of dollars every year on the salaries of missionaries, that the people may put all they can raise into the church they are building, and *must* build or die.

We are sending out 20,000 copies annually, in quarterly instalments of 5,000 each, of the *Church Building Quarterly*, reaching 2,600 towns scattered through every State and Territory of the Union. We have two men giving their whole time to visiting the churches, local and State associations, and the secretary presents the work, on an average, nearly three times a week. Yet there

are 2,500 of our churches from which we never hear, unless they wish aid in building. We are grateful, beyond words to express, for the sympathy and generosity of many scores of individuals and hundreds of churches who carry this work on their hearts. Yet, in the very face of work so fundamental and vital, we should not be true to the representatives of the churches who have laid this work on us, did we not frankly and unmistakably show why we do not do the work you expect of us. We are not furnished with the means for doing it.

Estimates, as good as any, give us 1,413,000 adherents, many of whom, though not members of our churches, are regular contributors to all branches of missionary work. If 2,000,000 of Israelites could give one million and a quarter dollars, does it not seem possible for 1,413,000 of us, in the space of a year. to raise $500,000, with which we could secure the erection of 500 houses of worship and 1,000 homes for ministers? And yet in our considerate modesty and patience, we only ask $200,000 a year. — just the sum you told us to ask, three years ago, at Concord, N. H.

Just what do we want of so much money? $100,000 twice over, — but just $100,000 are very urgently called for, because sorely needed to aid in building in larger centres. We have the figures showing where this sum is needed to-day.

Then there is the regular work among the smaller and weaker churches on the frontier. They must not be left. They must have aid. But if we take from the common fund for the expensive work at the larger centres, we have nothing for the outskirts. If the more costly work is to be done, the abler members of our churches must put a hand to it. The costlier work ought to be done by the better able. Hence a proposed division into two parts, — $100,000 for the larger centres, to be contributed in larger sums by the better able members of our churches, and another $100,000 for the regular work among the smaller churches.

Failure to do this has lost to us and our work the hold we once had, or might have had, in several of the most important towns between Chicago and the eastern border. But in losing those points we lost important contributing centres, which to-day would be of untold value in our work. Shall we repeat that mistake? Or shall we set up our polity at centres of radiation, as well as occupation? There must be 100 persons among our 4,170 churches that can easily give $1,000 each to put this work in motion. The

other $100,000 cannot tax us so long as thirty cents from each of the resident members of our churches will give us that sum and send the struggling churches rapidly on their way to self-support. And at not one point shall we trench on the ability of a church or individual to aid the other six sister co-operative societies.

Will this Council re-echo to the farthest corner of the land, God's call for $200,000 a year with which to push on this work?

In behalf of the Board of Trustees,

L. H. COBB, *Secretary.*

REPORT OF THE COMMITTEE ON THE STATEMENT OF THE AMERICAN CONGREGATIONAL UNION.

We recognize, with profound gratitude, the beneficent work accomplished through our American Congregational Union, in voicing and supplying the wants of our great home-missionary region for houses of worship and homes for our ministers.

We recognize, also, our mistake in the fact that we have not given to this society larger means whereby it could more promptly occupy important centres of influence.

We further recognize the present unmistakable call of God upon us, that we should give to this society, without delay, the means by which it may respond to the multiplying calls for new work in our great cities; therefore, we respectfully recommend the adoption, by this National Council, of the following resolution: —

Resolved, That $300,000 annually, for the next three years, is imperatively needed for the important work of this society, that it may meet the regular demands upon its treasury, and advance to the new work which the Providence of God is laying at its door, — $100,000 of this sum to be used in helping the new and weak churches on the frontier; $100,000 for aid in building in the larger centres; and $100,000 imperatively demanded for new work in our great cities, this last sum to be raised by contributions in larger sums from individual donors.[1]

M. W. MONTGOMERY.
H. BROSS.

[1] See page 26.

STATEMENT OF THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.[1]

REV. A. E. DUNNING.

BRETHREN: During the last three years our work has been largely extended, its place and relations to the other missionary societies have been clearly defined, and its results have justified our plans and efforts.

As these plans have but recently taken shape in action, we present a brief outline of the methods of the Society's missionary work and its field, to which we add a statement of what has been accomplished.

I. — THE METHODS.

The Society employs workers: —

1. To plant Sunday schools where they are needed, and where suitable officers can be found for them.

2. To help feeble Sunday schools into better condition.

3. To increase interest in Sunday-school work, and to improve the methods by which it is carried on.

When these workers represent the Society in one or more States or Territories, they are called superintendents; when they cover smaller fields, they are called Sunday-school missionaries.

We also aid missionaries other than those in our employ, and volunteer laborers, to do the same work, by furnishing to them, either free or at reduced cost, lesson helps, papers, and books. Because so many are ready to serve as missionaries without compensation, if these supplies are furnished to them, we are able to do much work at little comparative cost.

II. — THE FIELD.

1. In the rapid development of the newer parts of our country, towns are constantly springing up, not yet of sufficient size to warrant the building of churches. In these the Society seeks to plant the Sunday school, in order to open the way for the church. Many such places can be prepared for churches under one general superintendent of Sunday schools, which would otherwise require several ministers. The fittest fields for permanent work can thus be selected at small expense.

[1] See page 22.

2. Some churches exist without Sunday schools, or with only a loose connection with schools which receive their children but are governed independently of the churches. The Society seeks to aid every Congregational church to have a Sunday school as a department of its own life and work.

3. Many churches are surrounded by neighborhoods without religious services. The Society seeks to aid all such churches to organize and care for Sunday schools in these neighborhoods, making them feeders of the churches.

4. A number of Congregational churches have only a name to live, being without pastors, Sunday schools, or other services, though they have buildings and other property, and are surrounded by a sufficient number of families to support them. The Society seeks, by arousing the interest of such communities in the moral and religious welfare of their children, to restore such churches to active usefulness.

5. Many sections of our country are sparsely settled with people entirely destitute of religious privileges. Some of these communities are not increasing in numbers, and are not likely to be able to support churches. But young people are constantly going from them into busy centres of populous life. The Society seeks, by planting and caring for Sunday schools in these places, to make Christian homes, and to send out these young people as defenders of the Gospel of Christ instead of being its enemies.

6. Many families and individuals, who cannot attend church or Sunday school, may be induced to study the Bible, to become indirectly connected with religious institutions, and especially to teach the children moral and religious truths. The Society seeks, through the "Home Department," to persuade such families and individuals to undertake this study.

7. The Society seeks to augment the number of Sunday-school teachers, and to increase their knowledge, skill, and power by simple courses of study suited to quicken their interest in Sunday-school work, and to inform them concerning its principles and methods. Success in this movement multiplies the power of ministers and the efficiency of the churches.

8. Believing that every effort is strengthened by union, the Society seeks to gather reliable statistics concerning Sunday schools, and to inform each concerning the conditions of the others; also to unite every Sunday school with some church, with some

association or conference, and with the entire body of Congregational churches.

Theological seminaries, pastors, missionaries of other societies, and a multitude of lay workers have these same ends in view, and are striving to carry them out. The Society seeks to stimulate, guide, and unify their efforts, and to increase their results. It aims to furnish the best literature, appropriate and approve the best methods, and everywhere to elevate the character of the Sunday-school work of the denomination.

III. — Work Accomplished.

At the beginning of the year in which the last National Council was held, the Society had one missionary in the field, who had just commenced work. During a part of the year 1883 six missionaries were employed; in 1884, nine; in 1885, twelve.

In the year ending May 1, 1884, the Society, through its missionaries and other workers, aided in establishing 203 Sunday schools, and assisted 853 others. The next year 217 were established and 1,280 assisted. Last year 339 were established and 1,275 assisted.

During the *four months* from May 1 to Sept. 1 of this year, ten superintendents and missionaries established 98 Sunday schools, visited and aided 124 others, explored a number of new fields, and addressed numerous churches, associations, and other gatherings. During the same period the Society aided other workers to organize 91 Sunday schools, and assisted 632 others; making the total number of Sunday schools organized and aided during the four months, 945.

Through the influence of the Society, Children's Day has been widely observed, and is likely to become a custom in all the churches. One of the beneficial results of this has been an increase in infant baptisms of forty per cent last year over any previous year. Another result has been a considerable increase in offerings taken on that day for the missionary work of the Society.

A scheme of instruction for teachers, also, which is undenominational, and of which the secretary of the Society is the chief officer, has been extensively adopted, and is likely to be of great service in preparing teachers for greater efficiency.

More accurate statistics of Sunday schools have been gathered than ever before, though not, as yet, extensive enough to enable us

to present in any detail the work of the denomination in this department. Many associations and conferences have come to recognize the Sunday schools by admitting their superintendents to membership.

No complete summary of work accomplished has been attempted in this report. That could not be presented in statistics. Neither can we estimate the results of our work as distinct from that of other societies. Our Society is auxiliary to the churches, the missionary and other organizations of our denomination, whose increase in numbers and power is the result of their combined efforts. But the importance of the work of our Sunday-school Society is suggested by the following facts : —

1. The Society began to employ missionaries in January, 1883. The net gain in Congregational Sunday schools for 1882 was 3,928 ; in 1883 it was 12,559 ; in 1884, 11,220. The net gain for 1885 was 31,982.

2. Other denominations were engaged in this form of missionary work several years before ours. A single comparison will show how rapid has been our relative progress. In 1882 the net gain of Presbyterian Sunday schools was 20,487, or about *five times* as many as ours. In 1885 their net gain was 23,459, or about *three quarters* as great as ours.

3. The additions by confession to Congregational churches steadily decreased from 1876 to 1881. Since that time they have increased in a ratio as great as their former decrease.

4. During the last year forty-four churches were organized from Sunday schools planted by the aid of our Society. During the last three years a greater number of Congregational churches have been organized than during any other similar period.

New fields are open and inviting. What has been accomplished only illustrates what may be done with larger means at our command. The churches regard this work with greater favor, and consider it of greater importance than ever before. Recent experience in Christian efforts shows unmistakably that wise plans for the Christian training of children and youth produce the largest results.

We ask for $100,000 yearly for the next three years, with which to prosecute this missionary work ; and request that the Council, if in your judgment it seems best, recommend the churches to contribute this amount.

We also request that a committee on Sunday schools be appointed, as was done by the last National Council, whose duties shall be to encourage the objects herein set forth, through local and general associations and conferences; to gather statistics of Sunday schools, and to present to the next Council a report of their progress.

THE BUSINESS DEPARTMENT.

The Society does not ask contributions from the churches for its Business Department, but it does ask their consideration and patronage, for these reasons: —

1. Because a Sunday-school literature, prepared under our own guidance, is absolutely necessary to our success as a Society in promoting the growth and power of our Sunday schools. The printed page is the most effective voice by which we can speak to the children and youth. The ways in which we do this are manifold, through text and lesson leaves, and catechism, and picture, and story. By paper, tract, pamphlet, and book we reach children, parents, teachers, pastors, besides many beyond the reach of the audible voice of the churches.

2. Because the patronage of the entire denomination would be ample to enable us to publish literature in sufficient and increasing variety to meet the present wants and provide for the growing demands of Sunday-school and other work which can be carried on by means of literature.

3. Because of what the Society has already done. We have published, during the last three years, lesson helps, papers, catechisms, a singing-book, a series of text-books for teachers, tracts, responsive readings for church services, books for the Sunday school and on theological and general subjects, in large and increasing variety, and of superior excellence. The favor with which they have been received is evidence of their value. Some of our publications have increased seven-fold within five years. We have sold them at as low rates as others are offered of equal value. Through the generosity of a few individuals we have received gifts amounting to over $20,000 to increase the business capital, which has doubled within the last five years, though it is still far less than that of most denominational publishing societies.

4. Because of the direct value of our Business Department to our Sunday-school missionary work. All its profits are the property of the churches. Whenever there is any excess beyond what is

needed to carry on the business, it is to be devoted to missionary work. The larger the sale of our publications, the lower the rates at which they can be furnished.

We do not ask you to recommend our continuance in the management, unless you regard it as meeting the reasonable expectations of the denomination. It is of vital importance to all its interests that that management should be the best possible. But we do ask the National Council to recommend earnestly that Congregational Sunday schools should use our literature, and that the Society should receive the generous patronage of the churches.

Without a vigorous Sunday School and Publishing Society, we are confident that Congregational churches cannot fulfil their mission beside sister denominations. With it, securely upheld by the wise interest and support of the churches, we are sure that a future of greater influence and wider usefulness opens before them than they have yet seen.

For the Society,

SAMUEL B. CAPEN, *President.*
A. E. DUNNING, *Secretary.*

Boston, Oct. 1, 1886.

REPORT OF COMMITTEE ON THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.[1]

The work of this Society is chiefly that of planting Sunday-schools in those parts of our country destitute of gospel privileges, and aiding feeble schools already organized by gifts of lesson helps and libraries; also to set before all of our churches better methods and higher standards, thus increasing the interest and efficiency of this important department of our work as a denomination.

The work is thoroughly organized and successfully carried on under the direction of superintendents of States, or groups of States, who sometimes are assisted by other missionaries, who confine their labors to smaller fields.

Volunteer work is often performed by pastors and others who are interested in this form of Christian work; and in such cases, supplies in the way of Sunday-school literature are furnished by the Society as a gift, or at greatly reduced cost.

[1] Page 22.

The Field.

The principal field of the Society is to be found in the newer parts of our country, where towns are springing up with great rapidity. In many of these places, churches can be planted at once; while in others, there is not at first the material for a church, and yet there may be no difficulty in starting a good Sunday school; and when one is formed, it often opens the way and develops the material for the church.

Another important field is to be found among the poor whites of the South; and into this region, particularly into Eastern Tennessee and Kentucky, this Society has lately entered with the most encouraging results. There are also to be found in many of the older States of the North and East, and in some of the new States sparsely settled sections entirely destitute of gospel privileges. For example, in the great State of New York, there are more than 700,000 persons between the ages of five and twenty-one who are outside of all Sunday-school influences, most of whom live in the hill and mountain regions, or remote from the centres of population; and if reached at all, it must be done by the Sunday school or the study of the Bible in the home. It has been the effort of this Society to plant Sunday schools in such neighborhoods wherever they can be sustained; and in other communities where the way is not open for the school, much has been done by forming home classes for the study of the Word.

Result of Work.

In 1883, six missionaries were employed; in 1884, nine; in 1885, twelve. In the year ending May, 1884, the Society aided in establishing 203 Sunday schools, and assisted 853 others already organized. The next year, 217 schools were organized and 1,280 aided. Last year 339 were established and 1,275 assisted. During the four months from May 1 to Sept. 1 of this year, ten superintendents and missionaries established 98 Sunday schools, visited and aided 124 others, explored a number of new fields, and addressed many churches and associations and other gatherings in the interest of your Society.

Your committee are astonished to find such growth and prosperity attending the work of this Society, as are shown in the

statement submitted to the Council, in view of the limited financial resources at the command of its officers. They have almost literally solved the problem of making bricks without straw. If any organization in the world has done as much for Christ as this grand Society, — without a larger expenditure of money, — we are not aware of the fact.

It is with profound gratitude to God that we note the remarkable progress made, and the satisfactory work done. And we feel that the sincere thanks of the churches are due to Rev. A. E. Dunning, the efficient and untiring secretary, and those who co-operate with him in the management of this Society.

The officers and directors of the Society are men who stand among the foremost of the pastors and laymen in the denomination. The business is conducted in accordance with the most rigid business methods, a number of the directors being well-known business men, who carry into the work of this organization the same system and practical wisdom which have given to them distinction as successful men. Its superintendents and missionaries are men of great zeal and untiring effort, worthy to be compared with the best Christian workers of our time. In view of the work which has been done, and is being done, and the wide and constantly increasing field before this Society, your committee would recommend : —

I. That the churches represented by this Council raise at least one hundred thousand dollars each year, for the next three years, for the Congregational Sunday-School and Publishing Society, *for its missionary work*.

II. We recommend that a committee on Sunday schools be appointed, who through State and local associations shall gather statistics, and in other ways advance the interests of our Sunday schools, and make a report at the next National Council.

III. We most earnestly commend the admirable publications of the Society, and recommend that all our churches and Sunday schools manifest their loyalty to the denomination with which they are connected, by patronizing their own publishing house.

Respectfully submitted,

C. C. CREEGAN.
WM. H. DAVIS.
J. B. GREGG.

STATEMENT OF THE NEW WEST EDUCATION COMMISSION.[1]

BY REV. CHARLES R. BLISS.

Education the Chief Necessity of the New West.

What are the boundaries of the New West? They are wider than those of Utah. While that Territory is the most central, populous, and wealthy of all the Rocky Mountain Territories, and withal the most heavily weighted and sadly cursed among them, there are yet others, of magnificent proportions and unmeasured resources, which are also confronted with problems of infinite difficulty. Christian civilization has yet to win her triumphs in New Mexico, Arizona, Idaho, Montana, as well as in Utah; and the evils of Mormonism should not be allowed to absorb our entire attention as we look toward those regions.

The elements composing the towns of those Territories are diverse. The saloon is a gigantic and omnipresent evil. The eager pursuit of sudden riches intensifies selfishness. A kind of frenzy of unrest prevails, and changes are perpetual. From the dream of wealth that prompted the first migration from an Eastern home, many never awaken, but move on and on till their path lies across the grave. The communities themselves are as yet poor. If in mining regions, the money they produce is drawn off to Eastern centres, and the toiling miners live in cabins. In sections left to agriculture, the hard conditions of climate and soil forbid the hope of more than a scanty livelihood. Moreover, the preconceived prejudices of the people often destroy the power of combining in religious work for the common good. Worldiness, which, in older communities, meets spiritual effort on grounds approaching equality, there arrogantly overrides such effort. The most laborious and effective preachers encounter conditions that confine them to humble places of worship, small percentages of hearers, and narrow circles of influence. More stony fields were never left to ministers to cultivate. Compelled to address mainly adults, they penetrate only the surface of the need. That homogeneity which is the first condition of large success in Christian work must be created by a process commenced further back and lower down in the scale of age. The impressible portion of all communities is the younger

[1] Page 25.

portion. The assimilations and intergrowths which unify a community commence in childhood,—in the school-room, in the Sabbath school, and in the association of boys and girls in common sports and pursuits. And, if it is a matter of moment to the State and to the great interests of justice and public purity that communities should be Christian, the work of making them so must commence with the children. Indeed, it is fast becoming an accepted fact that the great prize to be struggled for in the interest of good government, social order, and general tranquillity all over the world, is the child. The wisdom of the American missionaries in the Turkish Empire is seen in the fact that they have at present 20,000 children in their schools. And the shrewdness of the Turk is seen in the fact that he is now bent on closing those schools. Were there any power that during the next twenty years could educate the children of the world, that power would shape the destinies of the world. The same remark applied to a limited area is equally true. Were there a power that could educate the children of Utah and New Mexico and Idaho during the next score of years, it would shape the destinies of those Territories. All the patent and significant facts relating to the plastic nature of the child's mind — his susceptibility to moral impressions, his freedom from prejudice, his responsiveness to skilful appeals to the better elements of character, and his mental expansiveness when wisely trained — give abundant confirmation of this remark, and furnish ground for severe reflections on the lack of perception or of benevolent impulse that prevents the adoption of plans wide enough to accomplish so grand results.

The Kind of Education needed.

It must have in it a strong moral and religious element. The type of education furnished in our Eastern public schools is wholly inadequate to the purposes in view. Mere intellectual training never can develop those higher moral elements of character on which the safety of the state and the good order of society rest. The most ardent advocates of our school systems — and we are among such advocates — know full well that there is a wide realm of study and character training, and that by far the most important realm, into which, by common consent, the public schools cannot enter. This common consent, however, may have been given too easily. The gravity of many problems connected with the prevalence of crime

and insubordination to the better rules and methods of life, leading to degeneracy in society, suggests the question whether it is not about time that the liberalism that demands, and the indifference that concedes, the banishment of moral and religious teaching from the schools, should be rebuked. The concession is utterly indefensible upon all grounds. The theory that intellectual education can be safely carried forward without carrying forward, with equal steps, and by the same teachers, and at the same time, some degree of moral and religious training, is thoroughly unphilosophical. It proceeds upon a total misconception of the nature of the mind, and, like all mistakes of the kind, must in practical use result in disaster.

The education we propose for the New West is not by any means one of this emasculated character. We intend that God, conscience, and the Bible shall enter into this education, and we do not doubt that, so far as we are successful, reforms of the most salutary character will in due time appear. Our hands are unfettered. There are thousands of children to whom we can impart the laws of God as readily as those of mathematics. They repeat as willingly the Psalms of David as they do the rules of grammar. It provokes no comment to offer a prayer in their hearing, or to spend liberal portions of time in singing religious songs. Our pupils are not commanded by their parents to sit bolt upright when the Lord's Prayer is repeated, nor to refuse to participate in general religious exercises. The boon we have to offer is gladly accepted in the way we offer it, and many families are quite as ready that their children should receive religious and moral ideas as we are to impart them.

Extent to which this Kind of Education may be introduced into the New West.

It has no practical limit. It may be doubted whether there is a prominent town between Mexico and British America, or between the great plains and the Pacific, which, if now destitute of a school, would not welcome one, and fill it with pupils, however decided its religious tone might be. A hunger for education, for whose adequate gratification there are, and probably will be for years to come slight means, exists in numerous towns. All nationalities desire it,— Mexicans, Danes, Norwegians, Germans, Americans. Men of all occupations desire it, not excepting the keepers of

saloons and gambling-dens. People of all religions desire it, — Orthodox Christians, Jews, Catholics, Mormons, Pagans. Various causes are making this desire an imperious demand. Railroads, mining enterprises, and grazing ventures are throwing a large amount of light into superstitions, both old and new; and while priests are busy restoring breaches, they are astonished to find that not a few of the flock so carefully guarded have suddenly become dissatisfied with the fold.

Till recently, almost all Spanish towns in New Mexico were closed against Christian schools; but there are many places of which that is no longer true. Within a brief time, two Pueblo Indian villages have invited this Commission to enter them, promising suitable school-houses for our use. Even Navajo Indians, conscious and ashamed of their barbarism, are asking for farmers and teachers. And what is true in these lower ranks of human condition in the Territories, is true with a far greater emphasis among the enlightened people who live under the dense shadow of Mormonism. Utah has other inhabitants than her so-called "saints." Her non-Mormon population, now numbered by thousands, have for years asked deliverance from the tyranny which decreed that all children in Utah should either remain in ignorance, or be so educated that they would become the natural prey of the Mormon Church. To such an alternative it is neither patriotic nor Christian to leave any of our countrymen.

But all Mormons are not always Mormons. There is a large number who have lost interest in the church, but are not cut off from it. They defend the church, but do not pay their tithes. They attend the Tabernacle and picnics and dances, but omit to read the Book of Mormon, and maintain a sufficient degree of indifference about Mormon doctrines not to be sent on missions, nor be made to sustain any other church burden. They are in effect apostate Mormons, and yet not apostate; for when the Mormon people, or any portion of them, become obnoxious to national law, they are among their most eager and violent defenders. The bishops cannot rely upon them to preach and pray, nor pay; but they can rely on them to swell the chorus of indignation when a polygamist is sent to the penitentiary. They are not so much Mormons as partisans. They belong to a class, an interest, an order, and are loyal when their blood is up. At other times, however, they are critics of their bishops. They boldly allow their

disbelief of various doctrines of the church. Indeed, so far as convictions in times of peace and tranquillity are concerned, they are not Mormons. They are the people who welcome our teachers, aid them in many ways, assure them of protection, and better than all, send their children to our schools.

But even orthodox, thorough-going Mormons are not always the enemies to our schools that editorials in the Deseret *News* and Tabernacle addresses would lead uninformed people to imagine. Mormons are like other people in some things. Their faith, dear as it is to them, exacts more than they are willing to concede, when it forbids them to consent to the advancement of their children. "If," said a good Mormon, "the bishop condemns a school like ours, so much the worse for the bishop." Indeed, there have been, we believe, not a few devoted Mormons whose first and strongest doubts about their faith have been aroused by the unexpected and violent opposition of their bishops against Christian schools. To many of those misled people the word "education" is by no means an unmeaning term. There are memories and traditions that make it very precious to them. The strange notions that have bewildered them have not effaced the inherited conviction that some degree of education is a priceless possession; and when freely brought to them by refined teachers, they will disregard "counsel" rather than reject it.

Results of these Schools, so far as yet apparent.

Only a few of these can be indicated.

1. Church-wise. The churches formed in Albuquerque, Santa Fé, Las Vegas, Ogden, Coalville, and lately in Oxford have each and all followed the establishment of our schools. The church in Oxford is a Methodist Church, that denomination having unexpectedly commenced building on foundations laid by us. But we were not ready to build, and they were. There are, then, six Christian churches, all small, indeed, and yet churches, having in charge the oracles of God, where there would have been, at most, but one, had this work not been commenced. When we think of what a church is, as a witness for the truth, as a public educator, as a foe to the saloon and all the vices that accompany and flow from it, and as a school in which all may learn the lessons of immortality, we become more anxious than ever that the soil may be

rapidly prepared for this kind of planting. For this reason we rejoice that, in connection with one of our schools, there were from fifteen to twenty conversions last year; in others, numbers varying from three to eight. Two Societies of Christian Endeavor were formed; and we are now proceeding with the erection of three school-houses, each of which will also be a chapel.

2. Important educational results. More than 2,500 pupils were instructed by our teachers last year. They ranged in age from five to thirty years; and to not a few of them the schools afforded almost the only educational advantages of their entire lives. They were scattered through thirty towns; and, while many of them were children of people prominent in civil and religious matters, the larger number were from the homes of the lowly, into which, but for the schools, few rays of light would enter. These pupils had access to twenty school libraries, from which their parents also drew many books. They attended singing and Sabbath schools, debating and sewing schools, and were brought into direct connection with the outside world, and within the range of the sympathy of numbers of Christian people who showed that sympathy by an abundance of timely and welcome gifts. Eighteen of these pupils graduated from the academies, having passed through courses of study extending over three and four years; and some of them are scholars of unusual abilities. Three of the graduates of one of these academies are now in college, and others are hoping to enter. The academies are the goal to which many bright boys and girls in the outlying towns are looking; and such pupils are being singled out by our teachers, and sent forward by Eastern aid to the advantages of higher study. It is by no means improbable that Mormonism will in future years receive its heaviest blows from men and women who, when children, were drawn from its worship into Gentile schools. Readers of these words may be assured that there are other bright young scholars eagerly waiting to be put forward in courses of similar training. Other significant educational results of these schools reach over into the Mormon schools, improving their methods, increasing the length of their terms, stimulating their teachers, liberalizing the policy that conducts them, and augmenting the funds that sustain them. A high Mormon official once said to the writer, "Yes, come among us; you will stir us up, and we need it." He was a New-Englander by birth, and had not forgotten the ideas of his fathers.

3. There are also social and political results whose drift is becoming year by year more marked and decided. That repression of opinion, in trembling deference to men thought to be inspired, which once was the rule in many Mormon communities, is not so common since the teachers invaded them. An opinion boldly expressed is often the first blow for liberty; and many rigid Mormons are quite horrified to hear, in their own family circles, ideas expressed which point to an early termination of the reign of bishops and elders. The transitions from childhood to mature life are rapid; and the time is not far distant when the children taught in Gentile schools will manage public affairs, to the confusion of the petty despots who now control them.

Consequences of failing to use the Christian School in the New West.

1. Ignorance, on the part of hundreds and thousands on whom political privileges and responsibilities will soon be conferred. Whether it is best to allow the ignorant classes to grow numerically stronger in America, is a question that can have but one answer; and whether we can afford to permit magnificent Territories to be dominated by ignorance, and suffer their rapidly approaching statehood to be impaired and dishonored by ignorant majorities, are also questions which are answered in the asking. Yet, such perils are threatened; nay, they are imminent; and, at present, patriotism lays upon us no graver duty than that of averting so fearful a calamity.

2. Another evil consequence, involving still greater misfortune, would be the unchecked prevalence of various causes and instruments of social degeneracy. Let the saloon and gambling-den serve as the chief illustration of the causes of this degeneracy. Bear in mind the isolation of those communities, the diversity in the elements of the population, and the intense worldliness, mingled with a large infusion of animalism, that often prevails; and then give to the saloon and gambling-house the position they often actually hold, as the most wealthy institutions of the place, and not infrequently the crown of the whole, and then ask yourself how the crust of the evil in those places is to be broken up; nay, how the fountain of evil is to be purified. That we may see the problem more clearly, glance for a moment at the history of the progress of society elsewhere. Look over the record of New England during

her glorious career of 250 years. Count up the evils that were out of her life, and the excellences that were in. The saloon, the gambling-house, Sabbath desecration, profanity, vice in its lower forms, to a great extent were out. The churches, religious principle, Sabbath observance, virtues, were in. The latter were in a certain sense indigenous; they also held the ground; they shaped public opinion; they were the soil out of which more of the prosperity of this country has grown than has come from any other one source. And let men say what they will, — and they tell a great many falsehoods about the decadence of New England, — the old stock is in the soil still. Did you ever see an oak of a hundred years, strong and stately, standing in some open field, and see beneath it clumps of puny alders and white birches, able to sprout, but hardly able to live under its dense shadow? Just so it is with the old New England stock, and many of the new elements that have come in. The French emigrants from Canada, and other emigrants of like character, may be numerically large, but numbers do not always count. An oak is worth a wilderness of alders. Yes, the old stock is still in the ground; but what created the fibre of the stock? It was the church — the religion of Jesus Christ. Now go to the New West. Examine social conditions. Is there any such stock in the soil? No; you have been anticipated. Other stocks are there, — a thousand of them, — and many must be uprooted wholly before worthy and orderly civilization can be implanted. To accomplish this, what is our best instrument? The Christian school, for the reason that it gains the children as allies of the forces of order and righteousness; and the children gained, means society at length redeemed.

3. Another evil consequence will be the failure to attack Mormonism at the weakest point, by the best weapon. Every one prays that the law may have its due effect in Utah, that polygamy may be repressed, that the Mormon Church may be disincorporated, and that the Immigration Company may share the same fate. But with all that done, what have you? An ignorant, fanatical, misled, ill-balanced, but in the main sincere and honest people; a people who, with education, will become better balanced, keen to discover imposition, and, in the end, an enlightened and reliable class of citizens; but who, without education, will become more fanatical, more closely wedded to their superstitions, and at last a permanently embittered and rebellious people. There

are some things that force cannot do. It can punish outward crime, but it cannot remove the cause of crime. Those lie within, in defective intelligence, low motives, tyrannical appetites, base desires, and superstitious fears; and the chief evils of Utah will survive till the millennium, unless they are assailed in their secret springs and latent conditions and causes. The minds of the children are therefore the battle-ground of purity and righteousness in Utah; and, if the conflict is not waged there, it is lost.

The proper Instruments to do this Work.

These are the Christian churches of America. Mormonism is, in its essence and chief elements, a religion, and will never yield to other than religious forces. Hence, upon the churches rests the chief responsibility for its overthrow. And here, as Christians, we ought to make a confession. Mormonism has stolen a march upon us. Joseph Smith died at Carthage jail in 1844. The first Christian minister in Utah, namely, Norman McLeod, a Congregationalist, did not reach the Territory till 1864, and did not even then remain. It was not till two years later — 1866 — when the founder of the system had been in his grave twenty-two years, that the first permanent work, in the form of a school, was commenced by any Christian denomination. To the Episcopalians belongs that honor. Other denominations followed slowly, our own waiting several years longer. But what a fact is this! A false Christ arose, flourished, died, and slept in his grave nearly an entire generation, before the churches of America made determined efforts to stem the well-understood and remarkable advancement of his doctrines.

It is less difficult to see the reasons for this neglect than to find a justification for it. The system was so strange in the manner of its introduction, so arrogant, so impudent, so open in its immoralities and crimes, that the churches deemed it below the level of respectable heathenism, and so left it to the fate that they believed would soon overtake it. Yet they did not forget it. It was making too much noise to permit forgetfulness; but they remembered it only to invoke the law, to chide the government, to call for rigorous measures of force; whereas, were the balance struck to-day between what the government has done and the churches have done, for the overthrow of Mormonism, it would give a large credit for the government. And since Mormonism is a religion, and

hence falls especially into the sphere of church action, this attitude of the churches during many years was well-nigh disgraceful. In fact, they played directly into the hands of the system they reprobated. The grandest triumph of Mormonism was in the death of its founder. That enabled Mormons to inscribe the magic word "martyrdom" upon their banner. And such was the attitude of the churches that they declared them to be partners in the crime. "What caught you?" was a question once asked by the writer, of an apostate Mormon who was bewailing his hard experience. "The persecution of the Saints," said he, "and that by Christians." That plea, in part a falsehood, indeed, but having in it a semblance of truth, which the churches for thirty years never met with missionary effort, has done more to people Utah with Mormons than any other plea, — perhaps more than all others combined. Any false system conceivable, left alone so far as the principles at its foundation are concerned, but berated and denounced by men and orders of men who never condescended or dared to enter into personal conflict with it, would inevitably grow in numbers and favor. One of the chief marvels, indeed, about Mormonism is that, with its unrivalled system of missionary propagandism, it has not become far stronger than it is now.

f this be a true statement of the past relations of the churches to Mormonism, we cannot but say that a true regard to the honor of our common Christianity demands that the churches shall take up the work so long neglected, and bring all their spiritual and intellectual power immediately to bear upon an evil which is at once the wonder and disgrace of Christendom. Do we wish to save our money? We ought to foresee that every dollar saved from expenditure in the service of Christian instruction in Utah will probably, erelong, result in the expenditure of hundreds, probably thousands, of dollars in the support of courts and penitentiaries, and possibly in the wastefulness of actual conflict and bloodshed.

Do we stand upon some punctilio of supposed right, and say that Mormons ought to give up their opposition to existing law, and therefore they must be made, under the severest penalties, to give it up? We ought to understand that the great secret of Christian wisdom in the government of men is to educate them into a willingness to abandon error. Do we fear to measure Christian weapons with Mormon weapons, lest the result should be our defeat? That would be culpable unbelief; nay, infidelity to Christ. We do not

deal so doubtfully with similar evils elsewhere. We do not even count the cost, when we attack them. Is it not our boast that we have been to some extent leaders on this continent and in this age, in asserting the doctrine that the grand remedy for bad government, social disorders, perils to life and property from unregulated passions, superstition, paganism, heathenism, is Christian instruction, — such instruction as shall develop mind and soul symmetrically, under the promised blessing of divine grace? And, under the influence of this profound conviction, which has often become a soul-stirring inspiration, have we not sent forth into all the world hundreds of devoted Christian teachers? And have we not been so confident of the irresistible power of this agency for the end proposed, that we have turned millions of money into this channel, and challenged the world to take note both of the gradual progress and of the occasional striking victories that have attested the soundness of our theories?

It is certainly too late to retreat. The die is already cast. We are committed to the doctrine that Christian instruction is able to overthrow the strongest fortress of error that the wickedness of men ever built, or that the ignorance of men ever suffered to be built. Let us, then, honor our own record, and unite with our brethren of other churches in planting a Christian school wherever Mormonism has planted its foot.

TABLE

SHOWING NUMBER OF PUPILS, AND THEIR PARENTAGE.

NAMES OF SCHOOLS.	TEACHERS.	PUPILS.	AVERAGE ATTENDANCE.	CHILDREN OF			
				Mormons.	Apostates.	Mexicans.	Other Parentage.
ACADEMIES.							
Salt Lake	7	275	210	64	97	..	114
Albuquerque	4	159	87	..	..	9	150
Las Vegas	5	150	120	..	..	9	141
Trinidad, Tillotson	5	98	82	..	..	4	94
UNINCORPORATED ACADEMIES.							
Lehi	3	108	65	71	30	..	7
Park City	2	99	45	13	15	..	71
Ogden	3	135	102	45	22	..	68
FREE SCHOOLS.							
Salt Lake City, Pilgrim	1	85	51	30	25	..	30
Salt Lake City, Burlington	1	97	65	40	29	..	28
Salt Lake City, Plymouth	1	88	51	35	46	..	7
Stockton	1	82	45	8	2	..	72
Bingham	1	78	24	25	26	..	27
Farmington	1	30	18	1	11	..	18
Hooper	2	70	48	..	70	..	..
Bountiful	1	42	21	31	11	..	..
Montclair, Centreville	1	26	20	12	5	..	9
Morgan	1	33	23	10	18	..	5
Coalville	2	79	45	57	4	..	18
Hoytsville	1	28	11	23	5	..	..
Wanship	1	27	17	8	16	..	3
Newton, Lynne	1	76	38	18	12	..	46
Sandy	2	83	44	36	11	..	36
Provo	2	110	42	42	20	..	48
Trenton	1	26	20	5	21	..	..
Heber	2	69	27	64	5	..	..
Midway	2	80	49	79	1	..	..
Henefer	1	33	20	24	9	..	..
Huntsville	1	39	21	11	26	..	2
Oxford	1	39	27	12	4	..	23
Belen	1	23	13	..	..	21	2
Cubero	1	18	9	..	..	11	7
San Rafael	1	45	23	..	..	45	..
Las Lunas	1	44	28	..	..	38	6
Deming	1	38	23	..	..	..	38
Albuquerque, Highlands	1	48	25	..	..	5	43
	63	2560	1559	764	541	142	1113

TABLE SHOWING PROGRESS OF SCHOOLS.

YEARS.	COLLECTIONS.	Schools.	Teachers.	Pupils.	Mormons.	Apostates.	Mexicans.	Others.
6 months to May 1, 1880	$3,004.59	5	8	500	...	...	...	....
1881	23,259.83	10	22	700	...	...	...	....
1882	23,527.82	16	29	1,214	271	215	45	620
1883	35,219.15	19	33	1,613	425	305	89	794
14 months to July 1, 1884	52,910.54	38	61	2,925	896	604	286	1,139
1885	48,470.15	37	62	2,686	812	500	298	1,076
1886	55,674.81	35	63	2,560	764	541	142	1,113

WORK OF DIFFERENT DENOMINATIONS IN UTAH ALONE.

DENOMINATION.	Schools.	Teachers.	Pupils.
Presbyterian	35	*68	1,890
Congregationalist	26	39	1,860
Methodist	15	*30	806
Episcopal	5	29	763
Baptist	1	3	150
Lutheran	1	1	50

*Probably clergymen are reckoned also as teachers, which is not so with the Congregationalists.

REPORT OF COMMITTEE ON STATEMENTS OF NEW WEST EDUCATIONAL COMMISSION.

BY E. E. WILLIAMS, OHIO.

THE paper entitled "Education, the Chief Necessity of the New West," submitted to the Council, has been referred to your committee. It is to be hoped that the Council will not consider that it was done with the paper, when it had so disposed of it. The reading of it has been profitable to your committee; they believe that it would be equally profitable to every one of you. The best and strongest word we can say about it is that every member of this Council ought to take it home with him and read it carefully. Nothing that this committee could offer is worth considering, when compared with the clear analysis, the vivid statement, and the cogent reasoning of the paper itself.

The work in which the New West Education Commission is engaged is no less urgent to-day than it was three years ago. Population is pouring into those vast Territories; but the forces that impel the immigration are of the earth earthy; it is not "a great hope and inward zeal" of building the kingdom of God that sends these people out into the wilderness; Utah and New Mexico and Arizona are not being peopled, as Massachusetts and Connecticut were in the early days, and as Ohio and Michigan were, to a considerable extent, in later time, by bands of Christian families, carrying the institutions of religion and education with them; a fierce and godless individualism rules in these wild regions; the collections of human beings found here and there can hardly be said to constitute society; they lack the organizing principle by which society is formed. Material for society is here; the problem is to introduce the social forces. Education and religion are the social forces; a religious education is the radical remedy for these disorders; the sure foundation on which communities and commonwealths may be built.

No words can set forth the urgency of this problem, as it now presents itself to the Christian people of this country, in connection with the New West. Whatever may be the case with individuals, for these Territories there is no further probation. For them, "Now is the accepted time; behold, now is the day of salvation!" What is done for their regeneration must be done quickly.

The evils that ordinarily infest rude frontier populations are aggravated in all this region by the prevalence of Mormonism. This system of organized superstition and misrule is arrayed in deadly enmity against the social order which prevails throughout this country. Between Mormonism and the Christian civilization of America there is no possibility of agreement; the one or the other must be exterminated. Yet it is a grave question how much can be done by law to overthrow Mormonism. Some outward conformity to the first principles of our social morality the law must require; but the roots of this evil are in the beliefs and convictions of men, misguided and blinded though they may be; and the radical remedy for such evil is light, not law.

Mormonism presents to the people of this country a most complicated and difficult practical question; and there is need of thorough investigation of the whole subject, by intelligent and patriotic men. The officers of this society have given careful attention to the matter, and their reports carry with them the conviction which accompanies candid and careful statements. It seems to your committee, however, that much might be gained if a commission of three or five men, of wisdom and reputation, should be appointed by this body, whose duty it should be to study the Mormon problem, on the ground, if possible; to make themselves familiar with the facts; to publish the results of their investigations in the newspapers; to memorialize Congress, if they find that expedient, and to report at the next meeting of this Council. And your committee advise that a nominating committee of three be raised by this body to select and report at this session the names of the three or five men who shall constitute this commission.

WASHINGTON GLADDEN.
EDWIN E. WILLIAMS.
EDWARD BENNER.

THE FUTURE OF CONGREGATIONALISM.

REV. HENRY A. STIMSON.

" At mihi contingat patrios celebrare Penates
Reddereque antiquo menstrua thura Lari."
TIBULLUS.

Mr. Moderator, Fathers, and Brethren:—The voice you were to have heard to-day discoursing upon this theme is now engaged in recounting to the angels the wonders of the redemptive grace. The joy into which our brother has entered is the reward of those who illustrate in their lives the truth they teach. A tireless worker, a devout soldier of Christ, a successful winner of souls, a self-forgetting servant of God, and a large-hearted lover of his fellow-men, is gone. Heaven is richer, and earth to us so much the poorer, because the Master has taken Constans Goodell to himself.

I take it for granted that the subject assigned me is entirely serious. I am aware that no one exposes himself to such gratuitous obloquy as the man who sets up for a prophet. But, gathered as we are in a city where the storm and stress of the forces which threaten, not religion only, but organized society, are at the fiercest; where the Haymarket is still stained with the blood of officers of the law murdered while in the execution of their duty; where the community is still oppressed with anxiety as to the possibility of punishing evil-doers and protecting itself against defiant anarchy, the future becomes a part of the present; and no question of to-day can be regarded as settled until it has been considered in its bearing upon to-morrow.

Here is Congregationalism. I do not say, Here are the Congregational churches. We are more than the representatives of detached groups of believers. We possess the essentials that constitute what is, in the noblest sense, a religious denomination. Unity, based on a definite faith, community of religious life ordered by an accepted ecclesiastical system, and the firm possession of a distinct field of Christian activity, — these are the three things which make a multitude of mankind into a religious denomination. From the beginning we have possessed them all.

No, brethren; whether you fear centralization or not, whether you would conjure, as some do, with the word "Presbyterianism," we are a denomination; we are to be dealt with as one body. Our duties, our responsibilities, our privileges, are to be estimated and to be accounted for to God, together. Our present is to be understood, our future is to be interpreted, only from this standpoint. This is not sectarianism. It is common-sense. It is the truth of historic fact. The child is born and christened; no matter what his parentage or nativity, here he is, with a name and already something of a history. No need of his regarding himself the only child of his parents, or of playing the part of a cuckoo in the linnet's nest; he would crowd nobody; his speech is peaceable. "We be brethren." Therefore, beloved brethren of the Presbyterian, Methodist, Baptist, Episcopal churches, we cheerfully admit that you have just as much reason for being as we have. We do not look to see you become Congregational; and we have no thought of passing over, denominationally, to you. In the day of the Lord it is not written that the lamb is to lie down inside the lion. We believe that the paradise of God will be wide enough for the free life of both. We are servants together. We have received, let us say, each our *pound*. We will raise no question of *talents*, more or less. We would join in loving rivalry as to who shall say, "Lord, thy pound hath gained ten pounds." If, at last, we be found having but five, we shall still be blessed.

The army of the Lord, as it pushes into the enemy's country, is made up of divisions and corps which have each a history, as distinct from that of the different regiments that compose it. Each has its own organization, its particular line of march, its special foe to encounter. It is not responsible for the whole battle, nor does it claim the whole glory. But it is responsible for its part; it may not be excused from its entire duty. To accept this place and meet this duty is, I take it, the rightful aim of Congregationalism. The plans we may form, the methods we adopt, the spirit we possess, will determine our place in the future.

Prophecy, indeed, is dead, but only as vaticination, not as interpretation. Science has come with her *analogon*. Pushing on all sides special researches for widely different purposes, science has everywhere agreed upon one truth, viz., that the present is to be interpreted by the past, and is in fact contained in the past. Agassiz said if any important form of life among modern fishes were

lost, it could be supplied from the study of fossil ichthyology; and Du Bois Reymond, advancing to a larger generalization, declares that the doctrine of evolution, the now generally accepted working hypothesis of science, supplies a scientific equivalent to Leibnitz's conception of the best of all possible worlds. Such a world can not only be deduced as a conception from the world that lies around us, it can be brought about by the action of existing forces. Scientifically, the future is in the present as the bird is in the egg. Here is at once the scientific basis and the method of prophecy. Force moves in right lines. Align the past, and you set the stakes for the future. In the realm of nature, at least, the investigator becomes the prophet; the historian, the seer. Passing into the realm of intellectual and moral forces, by a sure analogy, if not by identity of law, we are authorized, nay, we are challenged, to read the future by the present. An assembly of intelligent men, therefore, conferring over the work which everywhere presses them hard, have not completed their task till they have forecast its future. Not only may we know our future: we may make it. The Congregationalism of to-day contains within itself the promise and the potency, the method and the force, that will produce the ideal of the future, if we have but the courage and skill adequate to develop it.

One need, therefore, offer no apologies growing out of the nature of his theme when called, in such an assembly as this, to speak of the future.

I stood one day, many years ago, in the street of a Western city. By my side was a gentleman, much older than myself and of another faith, observant, a student of men and books, widely travelled. Looking up at a large new Congregational church, which occupied a commanding site, he said, "That is the church for this country." "What do you mean?" I asked. "I don't attend it," he replied, "but I have watched it, and I see that Congregationalism, as represented in that church, is in the line of democratic institutions. The people recognize it. It is in sympathy with them. It holds them. It is the church for the West."

What is the church for the West is the church for the United States. Our duty to-day is to inquire, what good ground we have for believing that there is an important future for the Congregational Church of the United States, and to determine, if possible, what that future is to be.

For this inquiry we have abundant data; we are not without a

history; we have won our spurs. As a denomination, we have a right to adopt the noble language of Edmund Burke, and, with a slight modification of the terms, to say: "At every step of my life I have been obliged to show my passport, and over and over again to prove my right to the honor of being useful to mankind, by proving that I was not unacquainted with human needs, nor with the whole system of man's interests abroad and at home."

Having in mind the historic and well-determined features of Congregationalism, I am prepared to maintain the following proposition: CONGREGATIONALISM IS, AND ALWAYS HAS BEEN, ESSENTIALLY CHRISTIAN, CALVINISTIC, AND CATHOLIC.

Let me ask you neither to accept or reject this characterization until we have had time to examine it in detail.

First of all, I say Congregationalism is, and has always been, essentially *Christian*.

It is the religion of Jesus Christ. I leave it to others to show whether it is or has been "Christo-centric." I seek no term to juggle with. I start with this proposition: that the prime reason for being of our order of religious faith is, and ever has been, to set forth Jesus Christ as he is revealed in the Scriptures. As a denomination, we are at once Christian and biblical; or, in other words, we define Christian as connoting that revelation of Jesus Christ which is made to us through the New Testament. When Pastor Robinson, preaching his farewell discourse to the little flock which, from Delft Haven, was to carry the gospel to what were to them "the vast and unpeopled countries of America," said, "I charge you before God and his blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ," adding the familiar and often-quoted passage about the Lord having "more truth yet to break forth out of his Holy Word," he declared two things: first, that all the truth they had received came from the Bible; and, second, that it was given solely to bring men to Christ.

If we were distinguishing Congregationalists from other Christians, we should lay stress upon quite a different truth. We should speak mainly of our church polity. The peculiar possession of the Pilgrims of Plymouth was "the recovered idea of the Christian Church in its primitive separation from the world, and the primitive simplicity of its government." They brought to these shores no new scheme of civil government. It is not known which they

preferred, the monarchy of England or the republic of Holland. They came as an English colony. They had no ideas of a reconstructed civilization. Theories of society did not concern them. For them the sufficient remedy for the ills of humanity was the Gospel. Their enterprise resulted in founding a State without a king, but their purpose was a church without a bishop and without subjection to the State. This among Protestants is their distinguishing mark. But this is only a differentiation. Here is not the source of their life, or the hiding-place of their power. In the discussion to-day we are not classifying a sect, but defining a faith. We are dealing with Congregationalism, not in its denominational peculiarities, but along the lines of the great Christian truths. We are seeking for it a sure place in the future, because it has occupied a distinctively Christian position in the past. It has been an ambassador of Jesus Christ charged with the Gospel. It has had no other message, and has exercised no other function. While it has encouraged the freest play of the intellect, and has produced both Jonathan Edwards and Horace Bushnell: while it has made an honorable record of zeal for the broadest culture, written in colleges and schools extending in unbroken and beneficent array across the continent, a record which gives us noble pre-eminence and receives from others continual and grateful recognition, it has, as a denomination, never departed from the Scriptures. It has nothing to add to, nothing to take from, the written Word. It recognizes no hypothesis, however plausible, as necessary to supplement it; it acknowledges no authority, whether of traditional interpretation or of individual consciousness, as paramount to it. The heart of the people is rooted in the Word of God.

Moreover, as a denomination, we hold that the local church exists for the purpose of proclaiming the Gospel, and for nothing else. The church is at once the trumpet of the Gospel and the exponent of the Gospel. It may use, it must use, every means in its power to get a hearing for the Gospel. If it is tempted to use the Gospel to exploit aught else, if it turns the church into a social club, however refined its culture or exquisite its devotions, if it takes advantage of its position to become the expounder of art, or science, or politics, or speculation, of aught other than the Gospel of Jesus Christ, it is traitorous and will be accursed.

This has been the fundamental position of Congregationalism. This is its magnetic pole. If here and there it has shown devia-

tions, if a church or a minister has been found deflected, it has been no more significant than are the oscillations of the needle. The axial line is rigid: the central force is fixed. Our pole-star is Jesus Christ. We are everywhere oriented only by him. When the world shall have swung into the same relation, when the last man shall have acknowledged him, then, and not till then, will our work be done.

Now, let me ask you to bear with me while I show, in the second place, that Congregationalism is essentially *Calvinistic*.

The term is a term of battle. It is divisive. But I use it in no such sense. It has a far deeper and richer meaning than that often given it. It denotes something else than a senseless metaphysics and a hopeless theology.

I know it has come to be the fashion, even among ourselves, to speak disparagingly of Calvinism; but the sons of the Puritans are not to be lightly robbed of their heritage, or to be seduced into disowning their ancestry. When Unitarians like James Russell Lowell and Senator Hoar are seen boasting before distinguished audiences that they have Calvinistic blood in their veins, and saying, the one that "Calvinism has produced some of the noblest characters the world has ever seen, the very fibre and substance of which enduring commonwealths are made"; the other, "When you take out of the history of the last three centuries what has been wrought by Calvinists and those who have thought with them, there remains little else worth talking of," — surely *we* ought to have something to say.

When the glowing panegyric of Rufus Choate is still a part of our best literature: "I ascribe to that five years in Geneva, years in which many flocked to be taught by John Calvin, an influence which has changed the face of the history of the world. I seem to myself to trace to it, as an influence on the English character, a new theology, new politics, another tone of character, the opening of another era of time and of liberty. I seem to myself to trace to it the great civil war of England, the republican constitution framed in the cabin of the 'Mayflower,' the divinity of Jonathan Edwards, the battle of Bunker Hill, the independence of America"; when Guizot speaks of Calvin as the great Christian of France; when historians like Froude and Macaulay cannot write modern history without making their careful reckoning with John Calvin; when, above all, enemies of the faith, like Renan, declare that "Calvinism

is but a shadow cast by St. Paul," and that the writings of Paul are the causes of what he terms the principal defects of Christian theology, — surely the men who believe that Paul had the mind of Christ, and spoke and wrote as he was moved by the Holy Ghost, are not the ones to cast disrespect on the great man of the past who, his enemies being witness, stands as the pre-eminent exponent of the New Testament, the *fons et origo*, the source and abiding impulse of what we hold most dear.

But, to get closer to our subject, what are the features of Calvinism which are landmarks for us? "Seldom," says one of Calvin's latest German biographers, "is human work so rigorously ordered according to fundamental truths as that accomplished by the Genevan reformers. It rested upon a marvellous simplicity, clearness, and unshakable firmness of conviction."

Calvinism means something more than predestination and perdition. Without making demand upon your charity, let me show what there is in it for your respect.

First of all, *Calvinism is a way of looking at Christian truth.* It is an intellectual method. Calvin accepted the simplest expression of the Christian faith—that, for example, of the apostolic symbol — and then proceeded with his full intellectual strength to develop its doctrines along that line as its constructive principle. Calvinism is distinctively a theology, if you will. But then, as Mr. Gladstone has recently said, "Theology is ordered knowledge, representing in the region of the intellect what religion represents in the heart and life of man." Calvin was very far from limiting religion to theology. He expressly repudiated a scheme of religion that should be level to the human understanding. But religion is of God, and God is truth. He sought to know the truth of God, and to be able to state it. He boldly met objectors, and believed in his inmost soul that doctrines the most mysterious could be vindicated, if not explained. In any case he would grapple with them, for they were given him from God. That this has been distinctive of Calvinism, this effort

> "to grasp in its mighty span
> The purpose of God and the fate of man,"

I believe all will admit. That it has been characteristic of Congregationalism no one, who knows at all what the term "New England theology" implies, will deny. That it is to be the intel-

lectual method which both religion and intelligence determine for the church of the future is not difficult to prove. Larger gifts of knowledge are the material for more powerful and more effective mental activity, and are also the challenge to its exercise. To refuse the challenge, to shirk the duty of striving to bring the contents of faith into full and orderly statement, is to prepare the way for losing the faith.

Dr. Dorner, who, whatever may be your judgment upon his theology, will be accepted as a philosophic historian, in an inspiring passage in the fifth volume of his "History of the Doctrine of the Person of Christ," says: "Individuals, indeed, may rescue the faith by retreating before doubt into the citadel of the soul, but the church has no right to pursue this course; so certainly as it is its duty to seek to possess Christianity as a whole, so certainly it must overcome the enemy in a true manner." "The church, which believes itself to possess in Christ the truth and the life, nay more, the central point in which are united the highest antagonisms and mysteries, feels certain that the last result of science cannot be to convert Christianity into a grand contradiction. In this faith, as in a continuous living tradition, lay the deepest impulses to new scientific efforts."

In this faith, which has found pre-eminent illustration in the history of Calvinism, and which has become, I rejoice to say, "a continuous living tradition" with us, lies the luminous path of the Congregationalism of the future.

In the *second* place, I use Calvinism to denote a scheme of religion which is *absolutely loyal to the Scriptures*. Calvin's circle of thought is embraced in these three propositions: (1.) In order to draw near to God, we need the Holy Scriptures for our teacher and guide. (2.) Reason furnishes proof strong enough to remove all doubts concerning the truth of the Scriptures. (3.) The authority of the Scriptures must be sanctioned by the testimony of the Holy Spirit, in order that we may believe it. Reason is here relegated to the place of investigating and vouching for the authenticity of the Scriptures, not of passing upon their contents. Large sphere is assigned to the Holy Ghost in vitalizing the Scriptures, which, without the action of the Spirit, become only a dead letter, but the authority of the Scriptures is paramount and final. For nearly a hundred years before the Pilgrims sailed from Holland, the foundations were laid in this faith. For two centuries and a

half we have built upon it. In this sense I am sure you will gladly testify that Congregationalism is wholly Calvinistic to-day.

Again, *thirdly*, a characteristic of Calvinism, in which we may well glory as a type of Congregationalism, is that it *tests its theological doctrines by their practical value*. In Calvinism theology and ethics are developed together. Faith and morals demand and attest each the other. This statement may not command immediate assent. A Calvinist has long been depicted as a man who argues for the sake of argument, and feeds his blood on syllogisms, — a man whose practice is as forced and arbitrary as his dogma. He hanged his cat on Monday for catching a mouse on Sunday, and did not apply a poultice without a text of Scripture.

But what is the fact? The inspiration that drove Calvin to his earliest writing was the purpose to deliver his brethren, the Protestants of France, from persecution, by showing to the world what they believed, and the reason for it. He was a scholar, with a strong predilection for the seclusion of a scholar's life; he distrusted himself and hated controversy; but he took his place beside Farel and Caraud in turbulent Geneva, and gave himself to the pastorate because he believed it the post of duty. Hostility to him arose because, as his enemies said, when it was his place to explain the Scriptures, and show that they were right in having nothing to do with mass, and the Pope, and confession, and all the rest of it, he meddled with other things and talked about morals and found fault. In the full maturity of his intellectual powers, he refused to be drawn into what he regarded idle speculation. He wrote to his friend, Lælius Socinus: "If it give you any pleasure to float in the ether of speculation, pray do so; but you must allow me, a humble servant of Christ, to confine my meditations to those points which may help to establish or confirm my faith." He hammered out his theology in closest intimacy with daily life, and this determined primarily the practical character of the Swiss Reformation and of the churches that sprang from it.

Take, for example, his doctrine of predestination, which has attracted so much attention. Is there a doctrine seemingly more purely speculative? Calvin advanced it, and rejoiced in it because of its imperative importance. The great Reformation was in its first throes. Roman Catholicism was identified with the lax views of sin and of grace out of which the prevailing wickedness, in part,

at least, sprang. To set forth the worthlessness of man's works, to give to justification by faith a sure foundation, Calvin felt the doctrine of predestination, with its corollary of human inability, to be a necessity, if he was to overthrow Catholicism. In this he was at one with Luther and Melancthon. The spirit of the Reformation declared itself in this doctrine everywhere. Indeed, by the exaltation of this doctrine, we have the highest authority[1] for saying Catholicism was broken. It was Calvin who grappled with the paradoxes of the doctrine before which others stumbled, and who gave to the truth its simplest expression. In the midst of the relentless hostility of foes and the faithlessness of friends, which kept his life in constant peril, and once drove him for three years into exile, he fell back upon the eternal and unchangeable nature of the decrees of God. What though the heathen rage and the people imagine a vain thing, God's purpose will not fail, his will cannot be thwarted. He found the doctrine in the Bible, and he needed it. He committed himself to it, because he could not live without it; and, like the great patriot, his contemporary, William the Silent, he stood unshaken, "tranquil amid cruel seas."

In short, Calvinism came forth from the fires of the hottest furnace in Europe. It was beaten into shape in that church to which Theodore Beza gave as its ancient escutcheon an anvil surrounded with broken hammers, bearing the legend, "Hammer away, ye rebel bands! Your hammers break; God's anvil stands." It bears the impress of that self-forgetful and devoted man who bent every energy to making his fellow-citizens honest and pure and true; who sought to promote the glory of God by making Geneva a city of righteousness; who studied that he might teach, and who taught until he had sent to their homes in all parts of Europe upwards of six thousand young men who, fleeing from persecution, had flocked to him for instruction, and whom he had welcomed, saying to their persecutors, "Give me wood, and I will send it back to you as arrows"; the man who lived among his people and gave himself utterly for his people; and for whom, when he died, the little children cried in the streets. Pope Pius IV., when he heard of his death, exclaimed: "The strength of that heretic consisted in this, that money never had the slightest charm for him. If I had such servants, my dominions would extend from sea to sea." Calvinism, whatever men may think of

[1] Herzog's *Real Ency.*

its particular doctrines or of its results, must be recognized as a scheme of religious thought that is identified from premise to conclusion with practical life.

One other characteristic of Calvinism, needful for my purpose, is its *directness of approach to God*.

In common with Protestantism, it escaped the intermediation of the Pope. As distinct from most Protestants, it also escaped the mediation of the church and of a ritual. Consubstantiation bound the Lutherans, as episcopacy fettered the English and the Scandinavians; out of the Calvinism of the Reformed churches came the pre-eminent form of worship which is fast becoming everywhere distinctive of the true faith, namely, that which, whatever its accessories, seeks to enhance in the mind of the worshipper the sense of his direct access to God. To-day, it is not peculiar to Congregationalism. The covenanter finding God in the fastness of Scotland, the little company gathered to study the Word and engage in worship in the manor house of Scrooby, the Pilgrims kneeling as they landed from their shallop on the dreary shore of Plymouth, and all who, anywhere, have found God near, have been awed by a sense of his majesty, have bowed before his righteous sovereignty, have kindled with the glow of his unfolding love as they have sought direct access to him, are, so far forth, brethren of John Calvin. This is what he struggled to secure for every man. This is what he realized himself. "There came a moment," says D'Aubigné, "when Calvin, desirous of possessing God alone, renounced the world, which from that time has never ceased to hate him." "I have not sued Thee by my love, O Christ!" he said. "Thou hast sued me of thy free will. Thou hast shone into my soul, and now I prefer being stripped of all I have rather than be deprived of thee. I come to thee naked and empty, and I find everything in thee."

It may be well to remark here that, in the matter of the salvation of the heathen, Calvin found place for access to God on their part no less than for his own. He expressly admitted the salvation of elect heathen. In his commentary on Romans ii. 4, he says: "Let us not lightly give over to the devil all those whose piety does not openly appear to us."

I am aware that this list of doctrines might be materially lengthened. Calvinism means the necessity of a thorough conversion; it means unquestioning subjection to the will of God; it means

making the church rather than the individual the unit of the kingdom of God; it means that the sacraments are more than a symbol, yet not a sacrifice, — they are a sacrament and a service.

But, confining ourselves to *these* as the distinctive features of Calvinism, an unwearying purpose to grasp a full statement of the truth, absolute loyalty to the Scriptures, the union of doctrine with life, and directness of access to God, I might now proceed to trace the history of Calvinism. It would be interesting to read these signs as they appear in Edwards and Bellamy, in Emmons and Taylor, and the other great exponents of New England theology, but this is not the place for that. I will take a single illustration. If this essential Calvinism can be shown to be characteristic of a man who stood as remote from the ordinary theology of the schools as Horace Bushnell, it may be accepted as inseparable from Congregationalism.

A life-long friend of Dr. Bushnell has recently summarized his theology in these words: "His views revolve around these three fundamental tenets or principles: (1.) The true *knowledge* of God, the immediate conscious communion with him. (2.) God's *character*, — a blending of sternest righteousness with the tenderest love. (3.) God's character, as expressed in his works of providence and redemption, especially in the incarnate life and sufferings of Christ, the *power* by which men are recovered from sin and saved." Are not those the fundamental principles of Calvin's Institutes?

Futhermore, this writer says: "The principle by which he (Bushnell) tested the truth of Christian doctrine was, Is it a doctrine to live by? It must be first, second, on to lastly, vitally practical, proving its truth, not only by its apparent accordance with Scriptures, but by its adaptation to meet the soul's needs, to quicken the spiritual perceptions and activities, to open the way to God, and thus to help, to heal, and to fructify; in his own language, to serve the true uses of life. This, he said, is the only test of truth."

As closely parallel with Calvin's acceptance and use of the doctrine of predestination, recall Bushnell's acceptance of the doctrine of the Trinity. He said, in his address to his fellow-tutors at Yale: "When the preacher touches the Trinity, and when logic shatters it all to pieces, I am all at the four winds. But I am glad I have a heart as well as a head. My heart wants the Father, my

heart wants the Son, my heart wants the Holy Ghost, and one just as much as the other The Bible has a Trinity for me, and I mean to hold by my heart."

Remembering the utter loyalty to the Bible in which, when he got larger light upon the Scriptures, Bushnell modified or entirely discarded views he had once promulgated; remembering the indomitable enthusiasm with which, through years of weakness and pain, he bent his every energy to mastering and stating divine truth in definite form, who will deny that when John Calvin, the dialectician, met Horace Bushnell, the poet, in heaven, he greeted him as the child of his own theological loins, the brother beloved in the same household of faith, the workman filled with the same lofty purpose, and bowed with the burden and heat of the day in the same great workshop of God as himself?

It remains only to show that Congregationalism is essentially *catholic*.

The men who represented Congregationalism at the first accepted the command of Christ. They believed the gospel, and therefore their work in the gospel was for the world. This is an ancient description of the early New-Englander: "He did not come to enjoy an isolated independence or to exercise soul liberty in the separate indulgence of imaginary whimsicalities or the independent service of a *private religion*."

The ever-to-be-repeated reason which moved the Pilgrims to leave Leyden was "the great hope and inward zeal they had of laying some good foundation, or, at least, to make some way thereunto, for y^e^ propagation and advancing y^e^ gospel of y^e^ Kingdom of Christ in those remote parts of y^e^ world: yea, though they should be but even as stepping-stones unto others for y^e^ performing of so great a work."

The more influential among them were, by breeding and estate, gentlemen; some were men trained in the English universities; some were not without experience of life in the great world and in connection with public affairs; the plainer ones belonged to the old English yeomanry, the bone and sinew of their native land; their pastor was a scholar recognized and honored in the university town in which they had found asylum, as of great learning and solid judgment; but there is no hint in all their thoughts that they had a gospel, or even a church polity for themselves alone. No seed is to be found in their writings, for that timid confession of a later

generation that their polity is not fitted for men who dwell west of the Hudson River, or for the hesitant doubt as to whether Congregationalism has any adaptation to the Swede or the German. Imagine a Pilgrim refusing brotherhood to a Chinaman, or excusing himself from the responsibility for the religious welfare of his neighbor, because he is Irish. Imagine a Pilgrim thinking that the Methodists or the Baptists may do very well with the scattered population of the hill town or with the factory people in the village, but that his church is not exactly adapted to them. Imagine him contenting himself with a mission among the neglected of his own city, and giving his brethren gathered in it no more intimate fellowship than the converts in Boorioboola Gha. Imagine him complacently saying of the sauntering throng that idly pass his church door of a Sabbath, without even a thought of entering, "Those people could not understand such preaching as we are accustomed to"; or perhaps still more emphatically, "This church was not built for such people."

No, brethren; Congregationalism has nothing to be ashamed of in its origin. Then, at least, it was catholic. Despite its failures, has it not been nobly catholic since? It has been in the van of foreign missions, giving not its money only, but the very flower of its sons and daughters, to Christ and the world. The long array of missionary martyrs, from David Brainerd and Harriet Newell, the first, to Mrs. Davis, the last, gives it secure place among the noblest. With Pinkerton's body consecrating the yet unpossessed Umzilla's kingdom, and Bagster, the first sacrifice to the Christianizing of Bihe, we may look the heathen world in the face. And have we not been catholic at home? One thousand five hundred home missionaries, not only manning the entire frontier, but preaching the gospel in the pine forests of Michigan and Maine, organizing churches on the prairies of Nebraska, and sustaining their exhausted life in the hamlets of New Hampshire, are the army that have followed in the steps of David Huntington and Jedidiah Bushnell and Joseph Badger, who opened the work with the beginning of the century. Set beside this the record of our labors at the South, measured either in their extent and the variety of their success, or in the sacrifices on the part of those who have carried them on. Look at our work for the Indian, extending from John Eliot, on Nonantum Hill to the Riggses in Dakota, — a single thread of gold in the dark story of the shameful years. Look at our Western colleges: their

doors are open to all the world, their influence is everywhere an inspiration; their character is exemplified, their story fitly told, in the life of that father among us, President Sturtevant, who, coming in the incipiency of the movement, set the pattern and laid down the lines for the intellectual life of this great Commonwealth of Illinois, and but just now went to his reward, as full of honor as of years.

But time fails us to continue the enumeration, or to speak of the work now doing among the Mormons, for foreigners, and in the destitute wards of our cities. Congregationalism in its best estate has held that it has a gospel for all the world, and a command from Christ resting upon every believer. The historical Congregationalist has not been a man who says, "Here am I, Lord! send him." When our churches cease to have a polity suited to any community, and a gospel addressed to every man, they will cease to have either a gospel or a polity worth keeping for themselves.

We have seen what Congregationalism is in the past. Cotton Mather justifies his writing the lives of New England worthies by these words in the Introduction to the "Magnolia": "It is reported of the Scythians that in their batties, when they came to stand upon the graves of their fathers, they would there stand immovable till they died upon the spot. And, thought I, why may not such a method now effectually engage the English in these regions to stand fast in their faith and their order, and the power of godliness? I'll show them the graves of their dead fathers, and if any of them do retreat unto a contempt or a neglect of learning, or unto the errors of another gospel, or unto the superstition of will-worship, or unto a worldly or selfish or little conversation, they shall undergo the irresistible rebuke of their progenitors here fetched from the dead for their admiration; and I'll therewithal advertise my New-Englanders that if a grandchild of a Moses become an idolater he shall be destroyed, as if not a Moses, but a Manasseh, had been his father." Because I believe that, in the sense to which he so nobly appealed, we stand to-day by the graves of our fathers; because their principles live unimpaired in their children, and our life is still unfolding along the lines they laid down, I believe that the future of Congregationalism can be confidently announced.

We shall continue a body of believers, cherishing a historic faith. We shall hold strong and positive doctrine, because we shall hold to the Bible and a strong fashion of thought. We shall have always

room for a "new theology," whenever its newness consists in a deeper insight into the Scriptures, and its theology formulates, not a hypothesis, but the revelation of God.

The Congregationalist of the future will not believe that unbelief is to be won to Christianity by diminishing and weakening Christian doctrine. The weakness of compromise only excites contempt and demand for new concessions. The position as lately stated for Germany is true for us: "Nothing but the dignified maintenance of the great truths of faith inspires respect, and nothing but that can win one who can be won at all. How, on the contrary, we are to maintain our position against unbelief and Romanism, if this impoverishing and weakening of the wealth of Christian truth is to continue, it is impossible to perceive."

We have no liturgy to preserve our doctrine, as have the Episcopalians, and no book of discipline, as the Presbyterians, and no distinguishing rite, as have the Baptists; we have what may prove to be better, and certainly is adequate, — the habit of doctrinal thought and of going to the Scripture as the sole fountain of doctrinal truth.

Futhermore, we shall continue a body of believers, who hold that the supreme test of religion is life. There was a day in the early centuries when the church included the most immoral sinner in expectation of his penitence while it excluded the most virtuous and orthodox believers who had not conformed to an arbitrary ritual. There was a day, in our more immediate history, when the churches received to spiritual privileges men who had no other claim than that they had been baptized in infancy. But those days are long since passed. In the future, as in the present, men who, to extreme scrupulousness of doctrine, unite entire indifference to character, will be as remote from Congregationalism as they are from Christ.

Our churches in testing themselves and their teachers will fall back upon the teachings of the Puritans. "If any who are given to change," said they, "do rise up to unhinge the well-established order of the churches in this land, it will be the duty and interest of the churches to examine whether the men of this trespass are more prayerful and watchful, more zealous, more patient, more heavenly, more universally conscientious, and harder students, and better scholars, and more willing to be informed and advised than those great and good men, who left unto the churches what they now enjoy."

It is well for us to remember, in the words of Norman Macleod, that "it is much easier for some to sneer at creeds altogether, and for others to raise a cry of horror as if God's word was attacked, when a doubt respecting a creed is expressed, than for both parties to carry the burden of fair and candid men, sincerely considering the difficulty, and suggesting such a solution of it as may satisfy our sense of truth in regard to ourselves, and our sense of justice and charity towards others."

I believe, furthermore, that our churches, holding a firm faith and putting it to the test of life, will possess a deep feeling of brotherhood. They will pray, as John Wesley did, "Lord, if I must contend, let it not be with thy people." We may hold our own opinions as decidedly as any, which, of course, implies a conviction that the opposite opinions are erroneous, and very possibly mischievous; still, when they are held by men whom we know to be thoroughly in earnest, fearing God and loving Christ, we will feel it, as Dr. Arnold said, a loss we can ill afford, to loosen the bond of union with each other, by venting fruitless complaints against one another's errors, instead of laboring to lessen one another's sins. Christ Jesus is coming to dwell in his church richly, and in growing intimacy with him, we shall be able to differ among ourselves without suspicion, and to utter our own convictions without fear.

Then the day will dawn for the Congregational churches to be what I believe they surely will be, *nobly aggressive.*

Oh, brethren! we have waited already too long. The heritage of our fathers has expanded for us beyond their wildest dreams. A nation, in its coming population and wealth, so vast that the figures of its reckoning convey no meaning, is to find the centre of its puissant life in the great city in which we are now gathered. Our German ancestors pictured the forces that contend, pent up beneath the surface of the earth as gnomes and giants, toiling and groaning in ceaseless labor. Mightier than they, working in ways more inscrutable, dealing with issues more solemn, are the forces that contend in the life about us. They deal, not with dynamite dug from the bowels of the earth, but with the dynamite of human passions and human woe. They are releasing, not the fires before which the earth at last will melt in fervent heat, but those in which the souls of men shall find their doom. And we are ambassadors of Christ. Before our door surges the throng for whose souls, at times, no one has seemed to care. How long we have been con-

tent to ring our church bells into the heedless air! how often to deliver our message to empty pews! We have believed that the people would not come. We have allowed ourselves to be persuaded that we have strength sufficient to preach but one sermon on Sunday, and we have persuaded the people that that is all they have digestion to receive. How widely we have allowed the Sabbath, after twelve o'clock, to become the day of the church member's pleasure-driving and of the saint's repose!

The latest discovery concerning the history of the early church is that it took its form from exigency. It laid its hands upon what it found in the life about it, available for its use, and adopted it without reserve. Not some, but all, the elements of its organization can be traced to external sources, and were composed of materials already existing in society. And for want of a little inventiveness, a little aggressiveness of spirit, that will lead us to go to the people, and adapt our ways to their wants, to catch them with loving guile, if need be, and win them to church, we let the world go its way and we go ours, the street, the saloon, the workingman's assembly hall, crowded, the church so often empty. The danger that confronts us is serious. It is that the forces of society, the forces of the intellect, no less than of the passions and of self-interest, which are drawing men into combination, may draw them into combinations in which Christianity will have no part.

Thoughtful men among us are saying: "Turn whichever way we will, we are confronted by the element of crisis in the outlook of the future. Everything seems, to human view, to depend upon present and dissolving chances. The elements we work upon, and the elements we work with, are fast precipitating themselves in fixed institutions and consolidated character. Nothing will await our convenience; nothing is indulgent to a dilatory policy; nothing is tolerant of a somnolent enterprise."

Our business is to do our best to compel men to take sides in the definite issue between Christ and the enemies of religion. We are here to force the contest between truth and error, between virtue and vice, between right and wrong. The exigency upon us is, that men are taking sides on vital issues and leaving Christ out of the account. Because of her remoteness, her indolence, her luxury, they are heard saying the church is for rich people, and religion is an affair of the women.

"You have been very long coming," said a Cherokee Indian, not

long ago, to a devoted missionary opening the first school and gathering the first church at Vinita.

But we are coming, brethren. The Congregationalist of the future has come already in the City Missionary Society of Chicago; in the splendid work of this church in which we meet, and its sisters about us, in Brothers Adams and Schauffler, with their Bohemians, in Albrecht with his Germans, in Montgomery with his Swedes, in every church and every pastor, and their name already is legion, who, in New England and the West, are reaching out for the multitude of their unchurched fellow-men, and, with the zeal of Christ in their souls, already know the joy of putting their foot through the lath and plaster of stupid formalism and the affectations of cultivated superiority, and are building up the church of God with the beautiful lives of multitudes of renewed men.

I think we are done with waiting. The Congregationalist of the future will not be a man *summoned*, but a man *sent*. He will not sleep until some neglected community calls for him, or the despised mob thunders at his door, as the men of Sodom did for Lot, to have him come forth and show himself. He will be impelled, as the Pilgrims were, by "a great desire and inward zeal." He will burn with spontaneous heat. He will preach the Gospel because he has the Gospel, and he will not rest content till he has found some way of preaching it so that men will hear and believe.

In fine, the Congregationalism of the future will *possess the means of doing the work to which it is set, and will prove itself adequate to the task.*

Our children may be permitted to express themselves in the words which Homer attributes to Sthenelus, and "thank heaven that they are better than their fathers," but we have an inheritance of which we need not be ashamed. Now and then some one moans over our unenriched public worship, comparing it mournfully with the liturgy of the Episcopalians; another longs for the compacted ecclesiastical system of the Presbyterians; a third envies the Methodists their immense membership; a fourth points with fear to the great edifices and vast material prosperity of the Roman Catholics; while a fifth goes to the other extreme, and says there is no value in our denominational distinctions anyway.

It is well to remember that imperfect forms, rough and, if you will, incomplete ceremonies, prove religion just so much the more convincingly, as it is loved and lived for with fewer attractions.

What we lack in system and discipline we may make up in life: spirituality will go far to supplement any want of ecclesiastical machinery. Numbers the Lord will give us in his own good time; like the humble parish minister of long ago, we already have the responsibility of more souls than we can well give account of; and as for splendid edifices and great endowments, we may, perhaps, rejoice with the dervish, who congratulated himself that the only monument on his grave would be a brick, for, at the last day, he would arrive at and enter the gate of Paradise before the king had got from under the stones of his costly mausoleum.

To those who are inclined to think that Congregationalism is not much of an "ism" anyway, and that our characteristics are so small as not to be worth cherishing, let me say that there was a time when the ancestors of the Athenians were in nowise to be distinguished from their barbarian neighbors than by a somewhat finer taste in the decoration of their arms, and something of a loftier spirit in the songs which told of the exploits of their warriors. But these rude attempts were prophetic of their coming triumphs. So our simple forms of worship, our elasticity of organization, our turning to the Bible as the standard of doctrine and life, our theory of the church as of the people, for the people and by the people, in short, our Congregationalism, may prove to be the seed corn of the future. In any case, here is our inheritance. This is the portion of the field committed to us to cultivate. This is our share of the truth. Let us honor it and use it. Let us be open-hearted and far-seeing. Let us pray, as Jonathan Edwards did, that advancing years may not make us inhospitable to new truth. For

> "The old order changeth, yielding place to new,
> And God fulfils himself in many ways,
> Lest one good custom should corrupt the world."

Let us love one another; the spirit of Christ is more potent than logic, and a brother beloved is a more precious possession than any amount of controversial triumph. Let not the West be impatient of the slow-moving East; and let not the brethren at the East grudge to the West their sons and daughters if they cry, "*Es wurde mir zu eng, ich musste fort.*" There lies the way of the future; there points the finger of God. You would not have it otherwise. Cost what it may, the work is one.

The future may be troublous; it is not uncertain. Christ shall

reign. It is written: "The earth shall be full of the knowledge of God, as the waters cover the sea." The church of Christ is called to its work and is prepared. "It survived Gnosticism, it will survive Agnosticism. It survived Polytheism, it will survive Atheism. It survived the disruption of European society when the Roman Empire fell to pieces: it will survive the possible disruption of modern society, when, if ever, labor wins its victory over capital, and anarchy over the state." In the providence of God there can be no future in which the church of Christ is not the determining factor. It is ours to stand in our lot until the end of days, and, ever casting about, to learn how we may do our work more lovingly, more loyally, more efficiently; to thank God that we have a part in hastening the day when the Lord shall come.

CHURCHES ON THE BORDER-LAND OF SELF-SUPPORT.

This border-land has two sides. One has over it the light of promise; the other is thick with the shadows of defeat and despair. This paper concerns itself with those churches which lie on the brighter side.

My appearance here to-day is the penal sequence of the publication, six months ago, in the *Advance*, of some thoughts on this general subject, under the title, "Congregational Constituencies." In that paper, I ventured to suggest the possibility, and the necessity of doing more with money than we are now doing for the development of churches — for the hastening of the steps by which some of them are coming toward self-support. It should be a serious study with us, how to secure the best, the largest results from the money which is used, year by year, to advance the standing of our churches in the United States.

This money is no mean amount. The Congregational Christian is, in the main, a generous man. In one way and another, he gives a good deal of money, in the hope of blessing multitudes whom he is never to see. The Lord, sitting over against the treasury, sees many a servant of his who does give as he has been prospered. He sees too many who do not so give; but I am sure he is pleased with the faithfulness with which some of our Congregational business men deal with themselves in regard to money. Knowing all things,

he knows that *some* of the gifts could have been more carefully bestowed, but he doubtless approves the spirit of the givers.

The sources of money for the different departments of Congregational benevolent work are, first, the churches from which come regular contributions, our care being to train these churches to feel that they are called to honor the Lord with their substance, — that they are allowed the privilege of carrying the cost of work which is for the glory of his name. Second, Christian men and women of means, who have the heart to give money as they handle it, for specific objects; persons who enjoy *ante-mortem* benevolence. Third, the estates of wealthy Christians, who are not always large givers while living, but render great help to benevolent work by their bequests, having a preference for *post-mortem* charity.

The contributions of the churches are made in response to some form of presentation of the doings, the prospects, the necessities of the aggressive work of Congregationalists. The churches hear, in due course, about the American Board, the Home Missionary Society, the Congregational Union, the American Missionary Association, the New West Education Commission, and other objects, with which they are expected to sympathize, and for which they are asked to furnish means. The pastors generally accept the trust of financial agents for these causes.

But the money which is given by individuals apart from church collections, given by the living donor, or named in a bequest, is mostly in connection with *personal solicitation*. It is largely for specific objects, some of which are remote accessories to the outreaching work of the churches.

We have been and are still devoted, as a denomination, to the building of *institutions*. Our record in that department is unique. We have founded, cherished, enriched schools for the Christian training of youth. The word *college* has always had a charm for us. We have made the way of the student in theology, particularly in these later days, almost *luxurious*. Our princely givers have built noble seminaries and halls for the use of Young Men's Christian Associations. We have a large interest everywhere in the institutions which are built and fostered by the personal gifts of the comparatively few.

I am not here to disparage institutions. There is a great work for them to do yet, in the creation and Christianizing of intelligence,

— in the exhibition of our religion as man's practical helper. But I am sometimes moved to question whether there may not be a disproportion between the gifts which go to institutions and those which go to needy Congregational churches, for their enlargement and success; whether it be not true, that sometimes money is diverted from fundamental *necessities*, and used for objects which may be *desirable*, but which, after all, are less essential to our success than other objects. In the pressure which is brought to bear, especially on these large individual givers, the great factor of Congregational influence and success, the local *Congregational Apostolic Church*, is commonly lost sight of. The institution wants the money. It is expected, almost as a matter of course, that the institution will get it. Witness the great estates that have been distributed, and the rich legacies that have been definitely placed within the last twenty-five years. In an unguarded moment, I made a modest request for a very small appropriation from the Stone estate to help on needed Congregational work in my own city. I did not get it. The *institution* won.

A good man prospers through his business life, — makes money, gives money, — does good; and blesses God that he *can* do it. In thirty active years, he gives $3,000 to the needy churches of his own land, through the Home Missionary Society. He gives an equal amount to the Congregational Union. He gives with a corresponding liberality to other objects, but now I am showing what he does for the American local church. It seems to him and to others, that toward those two societies named, he has been rather generous. Pastors here present know how to appreciate the brother who can be depended on, year by year, to help each of these causes to the amount of one hundred dollars. But the good man draws near his end. He sits down with his lawyer to make a final disposition of certain goods of which he is the steward. He has long been under faithful cultivation by the representatives of institutions. He is half persuaded that to these his estate is mortgaged. It has been impressed on his mind by judicious, diligent, and *truthful* argument, that the institution offers him a sure means of reaching permanent, definite, *post-mortem* usefulness. Such a building, such a library, such a museum, such an observatory with its astronomical outfit, may be his monument, more lasting than brass. The prospect is attractive. There is no watchful friend near by to suggest that if he will put money enough into fifty weak

but promising churches to lift them out of embarrassment and set them where they can go on to sure and speedy strength, he will be reaching to the very roots of institutions, and feeding the central sources of moral power; that he will make living temples of the Lord his lasting and growing monument. It does not occur to him that the local church is the source from which Christian movements spring, the bed-rock on which the corner-stones of institutions are laid. His pastor does not say these things to him. *He* does not wish to be meddlesome; he is himself always a friend to the institution, of whatever sort, that fills the eye of the man who is making the will. The testator hears the voice that speaks the loudest. He gives $25,000 to a college in Turkey. God bless him for doing it. The college needs the money, and the missionary work needs the college. Next he allots to a college in his country, worth four millions of dollars already, the comforting sum of $100,000. He provides for an elegant and spacious hall for the Young Men's Christian Association in the nearest city. He endows sundry professorships, furnishes a handsome art gallery for a female seminary, blesses a theological school with a new library, and gives $50,000 to the American Bible Society. For a college in the West, whose president has visited him periodically for the preceding ten years, he sets down $1.500, and apportions the rest of his estate to his natural heirs. When he ceases his annual gifts to the new and struggling churches of this country, nothing any longer represents his interest in them. He is permanently helpful in other directions, but not in this. Is not something like this a fair picture of a great deal of the testamentary giving of our wealthy men? It surely is not meant for caricature.

I am not here to antagonize my brother, the president of a Christian college, who sees many ways in which more money could be useful to his darling institution, and so, useful to the cause of sound learning. I am not inclined to reflect upon his pilgrimages of solicitation. I would not add to the volume of his griefs. Living in the West, I know the history, the poverty, the promise of some of these schools. I feel the inequality of the division, taking the *country* into the account, when, in the good man's will $100,000 is written down for the college that is already well endowed, and $1,500 for the college that must struggle for means to do even a small part of the work of higher education for the new unformed empires of the West. When I read such bequests, it seems to me that

the testator has not been well informed as to the ways in which his money would do the most good, which is an important matter in Christian work, as well as in politics. I would not complain because, now and then, a generous bequest falls to the American Board. The Otis legacy has been a stream to make forever glad the city of our God. But, after all, and my good friends the secretaries of the Board will not misunderstand me, after all, it would be a great misfortune if the notion should get currency with the churches that a few rich men will look out for the Board,— that the real constituency of the Board or of the college is a moderate number of wealthy people who can be privately interested in these lines of Christian effort. The divinely ordained constituency of missionary societies and Christian colleges, their nursing mother and constant supply, is the sisterhood of Congregational churches. The strength, the promise of life for Board or college is the loyalty, generosity, affection of a large and growing circle of local churches. In these our institutions must be well planted if they are to be like the tree planted by the rivers of water whose leaf does not wither, and which brings forth fruit in his season.

It would also be a calamity to the churches of this country if the idea should extensively prevail that the large personal gifts are foreordained to institutions or even to foreign missions, and only the small remainders of individual benevolence are to reach the churches here. The work for these is of the fundamental kind. The churches underlie all the movements undertaken anywhere on American or Chinese soil for the education and the Christianizing of men. To pass by the interests of the churches, to adopt any policy which shall render the stewards of wealth slow and unresponsive when the churches that are needy call, which will make it hard for us to see that new churches are so formed and fostered that they may soon become factors of help, is to adorn the capitals, the domes and finials of our Congregational temple, while we leave the *foundation* insecure.

I complain somewhat of this tendency to give, out of large resources, to institutions that are now well endowed. I complain somewhat of the apparent prevalence of the theory that the fixed institutions of various kinds are the legitimate heirs to the bulk of the funds of those who bequeath money, to the practical or partial exclusion of the work that seeks to multiply, and make strong, American Congregational churches. Much money is locked up in

this way, or devoted to departments of education, or to lines of unconnected Christian work, which seem to be almost superfluities when set over against the real necessities of the times; money which, circulating in the channels of a more active and definite Christian endeavor, would bless us with far richer results.

I complain somewhat of these things; but, brethren, the complaint is without railing accusation or bitterness. We are all looking for the best methods and the wisest outlay. I would not shorten, by a penny, the income of the Board. I would not cripple the college, nor the theological seminary. I would not be churlish toward the brethren of the Y. M. C. A., who plan so elaborately, and build so expensively. But I would call attention to the necessity of adding to the number, and especially to the size, of Congregational churches. Unless we can advance along that line, the usefulness of the Board and college will soon be circumscribed and diminished. The reasons that our institutions lean so heavily on individual givers that the Board is almost obliged to covet the best gifts from the dying, is simply that there are not enough churches, interested and strong, to assume these burdens *as churches*. If we are to be doing, in 1996, the work toward which our institutions and Boards aspire, we must have a larger — a *much larger*—proportionate number of churches which are up to the helping level, for they are the constituency pledged to the wars of the Lord. Much will be done, as much has been done, by the voluntary constituency of individual givers, but how that company of givers will dwindle, if the churches perish! And how few will be gathered, who might, in life or death, become givers, if the churches remain feeble. Such men will come to recognize their stewardship only as the culture of the churches informs and develops them. They will give gifts only as the new life stirs them through the influence of the churches. The lesson that silver and gold are the Lord's, is never learned in the rattling mill of business. It dawns on the intellect, it becomes a power in the souls of men only as it is taught and illustrated by the churches. So, while we are thankful for generous specific donations to all our causes, from the living, and thankful that the Lord moves so many to *will* generously, we must know that our wide work as a denomination will contract, unless we are constantly adding to the number of helping churches. Can anything be done bearing directly upon this? *Can* we, if we think about it more, and plan for it, set a

goodly number of the more promising of our aided churches this year over the line of the border-land into the liberty and promise of self-support? Can we repeat the process next year, bringing in those which, but for our special service, would remain dependent? If we *can* do it, we *should* do it. We should be wise diligent and thorough in looking after the condition of our constituency, so that with increasing courage, intelligence, and power, it may stand behind the various enterprises of Christian benevolence we have in hand. Taking the years into account, the exigencies sure to arise in the long run, can we not more faithfully cultivate the local church? Can we not so render help to churches requiring it, as to move some of them more rapidly out of weakness and dependence?

But I am asked if this care for local churches is not already exercised sufficiently, and with sufficient wisdom? Is not the Home-Missionary Society doing this very thing? Is not the Congregational Union also working to that end? Do they not work together nobly, and with increasing means, both for the organizing and sheltering of local churches? Yes, they do. But this is true, nevertheless. They cannot so discriminate between their numerous beneficiaries as to do the very thing which would render their more promising charges at once independent. They are practically unable, to any considerable extent, to devise special means for special cases.

It has fallen to me to be closely related to the home-missionary work of Iowa, since our State became independent of the National Home Missionary Society, in 1882. There is upon us the same necessity which rests on the parent society. We must divide, as impartially as we can, the funds which we receive, — funds which are barely sufficient to keep our work moving at the points where it has been undertaken. We must make the appropriations as small as possible, and by so doing, reach help to the largest number. We desire to occupy new points, — must do it. But we are obliged to begin in a feeble way. Even if the new field be one of uncommon promise, we are still unable to treat it with a generosity which would, almost immediately, set the young church on its feet. If we could, in such cases, rise to the emergency, and promptly throw in $500, instead of coming on with hesitation with $200, we could economize home-missionary money, and start the church early into a courageous self-reliance. As it now is, we can

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help it into life, but not into the abundant life which we desire to see.

Home-missionary superintendents and local committees are straitened by this imperative necessity of treating all applicants substantially alike. We are like the doctor who is obliged to treat his patient constitutionally, instead of locally. We must do what we *can*, and not what we would.

A church which might be gotten well off the border-land this year, if we might only meet certain imperative needs, is held where it is and where it has been for years, because we cannot meet them. Now and then, for our encouragement, churches do assume self-support, but the society is debarred the privilege of hastening movement that way — of making provision for the *instant* new birth of churches which lack but little of attaining it The lack of that little keeps them down, for it is just so much beyond them. They live a *gasping*, not a *growing* life.

One result of this is deplorable. It prolongs the period of dependence on *small* missionary grants. It makes a wonderful difference with a church, which receives aid to the amount of $2,000, whether that aid be furnished in four years, or extended over fifteen years. If it be given in four years, if it be so used that the young church can be well placed and hopeful at the start, and be graduated into self-support at the end of four years, the pauper spirit is not generated and developed. The blessing of the helping hand is confessed with thankfulness, and the church goes gladly into independence. But, if the term of help is prolonged to fifteen years, if the small amount each year is felt to be a necessity and is received, the pauperized spirit is almost certain to result; and this is one of the most disheartening things in connection with home-missionary work. The long care of the mother for the child makes the weaning of the child almost impossible. The church comes to feel that to be helped is the way to live, sees in the missionary treasury the promise and potency of life, and seeing, is comforted and quieted. It will cry out in alarm, it will protest its helplessness, when the proposition is made to withdraw the pittance on which it has relied. It can beg and not be ashamed. It is over and over again true, that churches which were formed in the early days, when the members of them were all poor, when their land was mortgaged, when there was on it but little stock, when the farmers were in debt for their few farming implements, when to build a

church at all was a heroic thing, — it is true, I say, of some such churches, that they think home-missionary aid indispensable to-day, when the land owned by its members has increased in value from 300 to 500 per cent, when the fields are well stocked and the mortgages are lifted, when agricultural machinery is abundant and paid for. If they had a tithe of the courage with which they began, they might pay their own bills, do it easily and also reach help to others. But they still keep their applications before the societies; still protest that they can raise no more money than they raised twenty years ago; still depend, without ambition and without trust either in God or themselves, on the charity of others. They are pauperized, absorbing when they ought to be giving. Some of these churches, poor in spirit not according to the Lord's beatitude, could be set forward if there might be some quick demonstration of helpfulness in their behalf; if there were funds to warrant some expenditure for them which would give them evident uplift. They are tender, and must be treated carefully. If an open door be suddenly set before them, and they be bowed out of the sheltering fold, with an abrupt denial of further assistance, they will go with a sense of hard usage, alienated in feeling and wholly without the spirit to make a good record. They need a wise toning up for their new start. If some palpable benefit could be conferred on them at the right moment, something to place them better for life and work, they would go with the stimulus of the change making them hopeful of running well their unaided course. There is some minister whom they very much desire, who, humanly speaking, would lead them out of the house of bondage, who would help them into confidence and into the respect of their neighbors — a thing of vast moment for a feeble church. But with the ordinary grant, they cannot secure this man. He is wanted elsewhere. So they keep on as they were, thinking of the good land which is very far off, and which, as things are, will remain far off for a good while to come. If there was a provision that would, in such cases, secure the missing man, that fact would be to them what the eagle's stirring up of her nest is to her young — they would find themselves out of the home-missionary nest, and sailing on their own wings in the open heaven. But the society is not able to meet these cases with special grants — to give them an inspiriting send-off. It is not allowed by the necessities of impartial administration to discriminate in favor of churches which might, by one final, judicious grant, be lifted out of long pauperism.

The Congregational Union is hampered in the same way. A moderate amount of money must be divided as many times as possible, that all who need may take a little. It must, almost always, help to a small thing. It pays the last bills. I suspect, on *some* houses which soon become hindrances instead of helps, because they are not what they should be. It provides, *sometimes*, for the finishing of a cheap, cramped chapel which will seat, when desperately crowded, two hundred people, and is as plain as poverty can devise; when, where that chapel stands, there should be a house to seat four hundred people — a neat and inviting house. This is the special case for which we need to provide. In many places, the little chapel for the first few years is ample: in other places, it is insufficient from the start. But it is built, and is in the way of something adequate. There are towns in the West which have become important, where such inferior chapels have been the occasion of our losing ground instead of holding it. Other churches, organizing later, have built better, and have absorbed no small part of the strength that might have come to us, had our policy been different. If we had wrought at the first with a *high hand*, we should have achieved better things. An adequate building tends to hold the ground for the organization that builds it early, — tends to persuade the busy agents of sectarianism that there is not room for another church. It is economy to provide for an ample start at central points, which have the elements of growth. If the Union could discriminate in favor of such points, building at the outstart according to the promise of the field, it would often prevent the waste of the Lord's money which the insufficient house invites. It would help to save towns from being filled up with a brood of little churches, which is always a calamity. It would help Congregationalists to hold their own, while reaching after others to whom we have as much right as anybody else; for it is fair for us to assume, and we ought boldly to assume, that every person not in church affiliation was predestinated from the foundation of the world to be a Congregationalist, and try to bring him to his own place.

It is not uncommon in the West to notice this fact. The first church edifice, built in the days of poverty, and before it was known whether the town would grow around it or away from it, is found at the end of the first decade to be badly located with reference to the *people*. They have pitched toward the north, when the welfare of the church required them at the south. Then have come strained

efforts to keep the church going, — the unequal contest with other churches shrewdly reaping the advantage of our mistake, and catching the people, — the dwindling of the congregation, — the discouragement of the pioneers, and louder calls to the Home Missionary Society. If, when such a catastrophe is threatened, the Union could come to the rescue, stir the people to move the chapel, add a Sunday-school room, retouch the whole, the church would often be saved from feebleness, and the money of Christian benevolence would be kept out of a pit that has no bottom.

I have in mind an Iowa parish where one church was built in advance, I believe, of any other. It was a poor building, and proved to be badly located. The town grew away from it. People who would naturally have found in it their church home were remote from it. It could not gather and build. But there it remained, with all conditions unsatisfactory. There was, to start with, a nucleus for a good church. But other churches took the good locations, up where the homes of the people were. This church lived, but with little moral power, and leaning hard on the Home Missionary Society. The opportunity for it to be such a church as we doubtless might have had *was lost*. The mistake was evident, probably, twenty years ago. If, at that time, some almoner of Christian bounty had been ready with $1,500 to set that building where it should have been, and leave on it a trace of material grace, there is a strong probability that that church would have come to self-support and into its heritage of moral power. It would be cheaper in the actual outlay of missionary money, not to mention the larger contributions which would come from churches so treated, to plan for some such policy of deliverance from the border-land of churches that might readily be delivered, if we could reach a hand that way. Moderate amounts of money applied definitely to such a purpose would work wonders for our Congregational constituency. It is not good financiering to help a church, year after year, when all the accidents of its environment forbid its growth; when, more than anything else, it needs to be put in the right place — needs, not the continuous trickling in of feeble rills of life, but the swift rolling upon it, once for all, of a grand increment of life. It is an unwise policy, I solemnly believe, to go on enriching so many things, while withholding more than is meet from churches that with a small additional outlay would rise up, walking and leaping, and praising God.

Near my own field is a young church of the promising class. It has a snug, comfortable building. It receives home-missionary help. If it were made my privilege to go to that parish with $2,000 in my hand for the improvement of the house, and the adding of Sunday-school accommodations, I would almost give bonds that within three months after the driving of the last nail it would have a Sunday school of three hundred, and within six months a congregation cheerfully equal to all the cost of self-support, and bringing larger gifts, year by year, to the treasury of the Lord.

Of course, I speak of probabilities rather than of absolute certainties. I speak of what it is reasonable to expect, taking all things into the account, might be accomplished, if certain things could be done. But it is wise to consider probabilities. Bishop Butler has shown us that "probability is the guide of life." Can we do better than to study and plan for the success of our churches, looking all the probabilities in the face? Of one church there is good reason to believe that it has no good prospect of growth, or even of long life. We would not cast it off; we help it as we can. Of another, it is almost certain that it has a future, if we are wise in our attention to its beginnings — if we seek not merely to plant a church, but to plant it so wisely, and start it so vigorously, and house it so attractively, that it may have a fair chance to grow and be strong. Wise discrimination in the treatment of fields, according to their probabilities, judicious planning and a dash of liberality would, under God, secure speedily, successful, self-supporting churches, where, pursuing our present methods, there will be dependent and struggling organizations for many years. I do not say this to arraign our present policy, but to suggest the possibility of broadening our policy, and of introducing into it an element of flexibility which it does not possess; a flexibility by which it may be adapted to more efficient helpfulness along the line where help is most needed.

You will have observed that the operations herein suggested fall within the spheres of the Home Missionary Society and the Congregational Union. Of both these societies would be asked that special attention to churches on the border-land of self-support which shall lay hold of each one as an individual, and not regard all together as a class. That kind of help is contemplated which, given judiciously, given with discrimination, shall bring them at the earliest possible day over the line of the border-land, making

of them givers rather than recipients. With reference to foreign missions and to educational work in this country, it means a larger constituency of interested, responsible, contributing churches, more effective agents for the bringing forward of individual givers, who have much goods laid up for many years. I would rob no college, no board, no fixed institution of any kind. I should be grieved to see their resources diminished. But I would most respectfully urge, that in the field which I have outlined there is an opportunity for a wiser use of the money of *ante* or *post mortem* benevolence than is always found for it. It is a partially neglected field. Its problems and needs have been too readily passed by. They have not been studied with sufficient care. We want more churches, — yes, everywhere; more simple, democratic, Congregational churches. But we grievously need more churches that *can go alone!* We do not desire to stop home-missionary or church-building work, but we want to manage that work in such ways as to husband all advantages and make results the most rapid and sure. We greatly need to hold a position where we can, as I have been showing, give help with appropriate discriminations; where we can bring each bud of promise into early flower. We need, now that the cities cry, and the prairies, lately silent, send up the voice of multiplying populations, to be quick to see where promising churches can be started and start them soon, with hope and chance of abundant life.

What then is proposed? It is not in my thought to suggest a new society. We have societies, central offices, secretaries and treasurers enough, I believe, to administer wisely all the benevolent money that will be raised for years to come. The gentlemen are now in office and on the ground who are competent to disburse any special, border-land fund which could be provided, even if we were all to enter upon the raising of such a fund. I am speaking, of course, as a Western man. It is not strange that it should appear to me evident that the work for which I have been asking is specially needed in the West — will mainly be done in the West. It will not, therefore, be deemed impertinent, if I suggest that this border-land work be chiefly done in the hands of Western men, in connection with the secretaries of the two societies named. So far as any plan has come to me, it is something like this: Let the Home Missionary superintendent and the Congregational Union secretary of each State, with five representative pastors of each State, be a

court of claims, — a board of exploration and apportionment. The superintendents are in all parts of all the States. Their duties take them up and down continually. They will know which of the aided churches are promising; they will know fields where new churches could be well started, if there were a fund from which to draw special help. Let the funds be in the hands of the treasurer of either society immediately involved, it does not matter which. Let the Board of each State where this work is undertaken draw on that treasurer for money up to a certain designated per cent of the amount raised. These Boards could well decide on the merits of each case considered promising, and be trusted to act fairly in the distribution of the money. It would be understood that this is not merely so much more Home Missionary money, or so much more Congregational Union money, but a fund to be honestly devoted, if there be cases falling under the rule by which they are guided, to the helping of churches into actual self-support, by any method which the Board may deem best. These State Boards, having this new provision to back them, can stir the churches receiving aid with a new hope of progress into larger liberty and life. They can lift the churches with a new lever. They can use the means provided, so as to bring strength and rejoicing to all our Israel. Let the money be drawn according to some good business plan to be hereafter arranged, and the reports of its use and its benefits be rendered at the next National Council.

But will there be any funds? Is there here anything tangible and promising to lead the givers of money to provide such a fund? I do not know. I seem to see a field — an open field for specific work. It may not so seem to others. But this I may be allowed to say. Shortly after the appearance of the article in the *Advance*, an honored and earnest brother wrote me a word of strong approval, as, in fact, did several others. But, this brother said, "I am wrestling with the inclination to say that I will be one of one hundred to raise $100,000, to be applied in the way you have suggested." A while later, he wrote again saying that, in the wrestle, he had come down *undermost*, the inclination had gotten the better of him. He was ready to put up the cash. So the matter stands. *One* is safe. The ninety and nine "are out on the hills away"! Will they come in? *That is the question.*

THE RELATION OF THE CONGREGATIONAL CHURCHES TO THE WORK OF EVANGELIZATION.[1]

[*A paper read before the National Council, at Chicago, Oct.* 17, 1886.]

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When our Lord ascended he gave gifts unto men. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "And to every one is given grace according to the measure of the gift of Christ." The apostle here gives a summary of ministerial gifts provided for gathering and perfecting the body of Christ. Presumably that list is complete; and it seems that, in enumerating these ministerial gifts, he "begins with the ministry which is highest in rank, and descends, by regular gradations, to the ordinary ministry of the church." No invidious distinction is implied, as to worth or importance, when I say that the gifts are graded from that of an apostle to that of a pastor and teacher. It is an enumeration of the gifts of ministry in the order of service. The first was that of the "apostle," who, because of personal knowledge of the risen and heavenly Christ, was vested with a testimony peculiar both in kind and authority. The next was that of the "prophet," to whom was imparted an extraordinary illumination of mind in order that he might see "as ordinary Christian men could not, the divine ideas revealed and still in process of revelation in Christ in relation of the Christian life to God and in the divine government of the church," and communicate the same to the church while, as yet, the canon of scriptures was incomplete. These two gifts have ceased, not because of desuetude through neglect, but because no longer necessary. The apostolic testimony and work were completed in the establishment of the "faith" in all nations where the Gospel was preached, both among Jews and Gentiles. The prophetic gift ceased because the New Testament, given by inspiration and preserved to the church, is our permanent and complete rule of faith and practice. There is no longer any need of appeal to a prophet for the mind of God on any point of

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doctrine or government. The remaining gifts — "evangelists," and "pastors and teachers" — continued. Of these, only a word is necessary in this place. The evangelist is the missionary or herald, whose work is to effect the conversion of men, by preaching the Good News, and to bring them into the fellowship of the churches already existing, or to establish new churches where none are in existence. The pastor and teacher is placed over the flock to care for and build them up on their most holy faith, train and direct them into the work of God. No doubt in the early church these gifts were more or less blended in the same persons; that is, there were pastors and teachers who were also gifted in effecting conversion; and evangelists who, in the absence of pastors and teachers, or before these especial gifts obtained in new communities, were able to impart doctrinal instruction and build up and exercise the shepherd's care. Nor do we doubt that such combinations exist now. Most of our pastors and teachers are, to a certain extent, gifted with power and skill to win souls; some of them in a remarkable degree; and we know evangelists who would become eminent pastors should that work be thrown upon them. But the distinct and aggressive gift of the evangelist has to a large extent fallen into disuse, and evangelization neglected; and therefore, it is the paramount duty of the churches to give themselves to reviving the gift of "evangelists," and vigorous work of evangelization. Hence the question before the Council to-day, "The Relation of Congregational Churches to the Work of Evangelization," and we might add, the responsibility of the churches in their relation to this work. That this question is proposed for discussion is proof that the work of God in this direction is not satisfactory to the conscience of the church. We believe that the work of the pastor and teacher is magnified to the neglect and discouragement of that of the evangelist. The effort which has been made to merge the gift and work of the soul-winner with those of the pastor and teacher has tended to paralyze, crib, curtail, and circumscribe the former, and divert the church from its first great business of winning souls. Hence the meagre and unsatisfactory results of preaching the Gospel in the conversion of men, and the loss of evangelistic fervor and enthusiasm in our churches.

It is an ungracious task to point out the defects and failures of the churches in their evangelistic mission; but I do not well see ow we are to correct our mistakes without first looking them

squarely in the face. I must therefore give some attention to this branch of the subject, and note several points that, to my mind, are painfully apparent.

The poverty of results in the conversion of men, as recorded in our church statistics. An examination of the Year-Book last published by this Council gives the following facts, errors and mistakes excepted: Number of churches, 4,170; number of ministers, 4,043; number of church members, 418,564; number of additions on confession of faith, 21,729. This shows but a little more than five per cent of conversions on the basis of our membership, and an average of a little more than five souls to each church; and these figures indicate a large excess in conversions over those reported for the last ten years. But I am sure that no intelligent, earnest-hearted Christian, minister or layman, will pretend that such a showing is satisfactory, or an adequate result, from the number of churches and Christians ostensibly banded together for the purpose of sounding out the Gospel and winning men from sin to salvation, from the power of Satan unto God.

There are a few further facts out of a mass I have sifted from the Year-Book, which I am constrained to give. In the largest churches, presided over, presumably, by the ablest ministers, whose means and organization are greatest and best, whose location is in the densest and most populous fields, the ratio of conversion to the numerical strength of the church is least. For instance: in Massachusetts, the stronghold of Congregationalism, there are 64 churches, with a membership in each in excess of 350. These combined report a membership of 27,068, and conversions last year 981, a fraction over fifteen conversions to each church, but only a little more than three per cent upon the membership, which is two per cent less than the average reported by all the churches. New York, with 20 churches, having each a membership of over 350, with an aggregate membership of 11,111, report 538 conversions; twenty-six plus to each church, and little more than four per cent of the membership; still below the average. Ohio, with 9 churches, whose membership is more than 350, aggregating 5,349, reporting 219 conversions; twenty-two plus to each church, but a per cent still less than the general average of all the churches. Illinois, with seven churches, each having a membership in excess of 350, with an aggregate of 4,859 members, report 227 conversions; an average of thirty-two plus to each church, but still less

than the average per cent for all the churches. In Massachusetts, there are 160 churches which report no conversions; and 91 report a solitary one, or, at most, two; the single figures predominating. I have not space to follow this inquiry into other States, but in the whole country there are 13 churches, each having a membership of over 500, which report only ten conversions or less to each church. Or as follows: Thirteen churches with an aggregate membership of 7,302, report only 64 additions by profession; less than one eighth of one per cent. Enough has been shown to establish this fact, that as our churches grow large and wealthy, they cease to be efficient in the work of evangelization, just as laymen grow rich and increased in goods, they cease to be efficient spiritually. The exceptions to the last two statements only go to prove the rule.

Some time ago I wrote an article, published in *The Independent*, which called forth considerable of criticism, entitled "Almost a Lost Art," suggested by figures culled from our Year-Book. By the title I wished to show that ministers of our denomination, at least, had almost lost the art of effecting conversion; and I submit to this thoughtful body of Christian men, when the facts and figures of our Year-Book show that the combined labors of more than four thousand ministers have resulted in the conversion of an average of about five souls each, whether we may not fairly say that the conversion of souls is almost a lost art. And when we see that in a denomination numbering nearly half a million souls, all professing to have been regenerated and made partakers of the Spirit of Christ, our best showing is that it takes about twenty of us, with the aid and help of our pastors, to effect the conversion of one soul in a year's time, who shall say that we are even measurably fulfilling the commission of Christ to preach the gospel and make disciples? If we compare the gross number of conversions with the number of ministers and churches, we find less than three souls as the net result of the combined evangelistic labors of each church and minister. If we subtract the number of deaths, 6,592, plus the number of exclusions, 2,759 (9,351), from the number of conversions, 21.729, the net gain of conversions over the deaths and loss by discipline is 12,378, or a little more than two per cent, or less than three souls to each church. What are these among so many? What minister among us does not deplore the barrenness of our service in this direction? Or what one of us

does not come to summer vacation, or pass the months in the year when the church is supposed to be most active and the character of our preaching most incisive and earnest, with a sigh of disappointment over the few souls won to Christ? And yet there are optimists among us who find satisfaction in the contemplation of what they call the rapid strides of the Gospel and the glorious victories of Christ.

Notwithstanding Congregationalists were the first Christians on this continent, — the original stewards of the manifold grace of God, the first preachers of the gospel, — three other Christian bodies have outstripped us in this work, leaving us far in the rear. The Presbyterians have pushed ahead of us in the work of evangelizing: Baptists and Methodists (conspicuously evangelizing sects) have left us so far behind that we are but a handful compared to them. We number our converts by the thousand; they by the million. Even the Episcopalians are forging to the front, and displaying in certain directions far more activity than we. Unless we change our policy and take up this work with wisdom and zeal, we shall come to be known as, and to be in fact, the hermit sect among the churches.

The tendency among us to make the church an end, rather than a means to an end, is one of the causes of our failure in the work of evangelizing. I do not say this is a deliberate policy, but a habit into which we have fallen. Churches are established and maintained more as folds for the flock than as bases of operation for the great work of evangelization. The church is and should be a fold for the flock, and in it they ought to be shepherded and fed; but the mission of the church must not end there, not begin with that idea. The church is to be the home of believers only in the sense that the camp is the home of the army; a place in which soldiers are gathered, drilled and cared for, in order to conquest. If our church is in any sense an army, it is more an army of occupation than conquest. We resemble more the army of McClellan on the Potomac than that of Grant on the same field. McClellan fed and drilled his troops for many long, weary months, receiving an occasional prisoner who voluntarily surrendered, or a few straggling captives brought in by scouting parties. Grant, on the other hand, fought his army, feeding and drilling them while he fought them. One general barely prevented the enemy marching to Washington and destroying the Union; the other drove the foe before him, destroyed

the Rebellion, and restored the Union. We plant churches in new fields more as homes for believers, removed from religious centres into suburbs, outlying wards, or frontiers, than as advanced guards of a conquering army. More thought and care is bestowed on the question, "How can we best promote the prosperity of our church?" than "How can we make our church more efficient in the work of evangelization?" In cities vastly more care, work, and anxiety are expended in building finer and larger churches than in aggressive evangelistic work. The wealth and social position of a church are more remarked than its efficiency in winning souls to Christ. I am fearful of provoking harsh denial when I say that I have had many invitations to hold evangelistic meetings in churches whose pastors have urged this as a reason: "If we don't have a revival and gather in new people, our church must go down." But such has repeatedly been the case. No doubt there was desire that souls might be saved, but the primary motive was to build up and save the church. On the other hand, I have known more than one case in which a church, large and wealthy, has refused to engage in evangelistic work with other churches in the same city or community, for the reason that it was in a prosperous condition; meaning that it had a house full of people, and that it was in good financial condition; was rich and increased in goods, and had need of nothing. And yet an examination of the Year-Book revealed that for years, with all its wealth, numbers, and social position, it reported fewer conversions than many a small and obscure church with not more than a tenth of its resources. The truth is, the church being the end, when it becomes flourishing, the end is reached. Anxiety for souls ceases, because the church stands in no need of more members or means.

The fewness of conversions leaves many of the churches weak (especially in the country and sparsely populated districts where deaths and removals are greater than the corresponding gain by conversion and letter), and so far imperil their very existence that the energy which should be expended in the aggressive work of *saving souls* is devoted to the task of saving *the church*. This natural anxiety for the church has led to a wrong conception of its mission and an inverted method of work, which in turn has had a tendency to make it an end rather than a means, and so far set its members free from spiritual service.

In a recent able article on the function of the local church, the

writer, noting the weakness of many small churches and the masses of unconverted and non-church-going people in the communities where these churches are, uses this language: "The churches which most need these people are the churches which cannot reach them." The writer referred to is discussing the question of evangelization, and yet so common is the idea that the church is an institution to be built up, he speaks of the church as being in need of the people, rather than as a means appointed by God for the salvation of the people. I think I am safe in this proposition: When a church ceases to be administered as a means for the evangelization of the city or community in which it is, and becomes self-centred in its own prosperity, or makes its own establishment the chief end of its work, it ought to go down; it has ceased to manifest the spirit of Christ. Let us make the case plain by supposition. Suppose the Master should come to dwell for a season in one of our churches, and say to us, "I have come to abide with you for a year, and personally direct your work." Does any one of us suppose that he would be contented with the present state of things, or the policy we are pursuing? Would he spend the time discussing how we may build up our church and establish it on a more prosperous basis? Would he not lead us out to survey the multitudes about us who "are as sheep without a shepherd," and say to us, "Your mission is to these"? Would he not call us into the largest activity in order to bring these unsaved masses under the power of the Gospel? No doubt he would send us forth by twos into the city, himself frequenting resorts of the people, preaching the Gospel of the Kingdom. If we are true churches of Christ, does not his Spirit dwell among us? And does his Spirit urge us otherwise than he would if here in person?

We have taken our eyes off the people and fastened them on the church, and have thus fallen into the pit which selfishness, consciously or unconsciously indulged, always digs for itself. By not watering others, we are suffering drought. Anxiety for the welfare of the local church leads to isolation, and that to neglect of the people. We plant our churches and each becomes the centre of a circle of families to whom we have a pastoral mission, whom we rely upon to seek us out rather than seeking them. We know little of what is being done by the other churches about us. In the mean time, the more circles we describe, the more interstices are made in which no church is working. Our interest is centred in

our own circular field; our motion is centripetal, not centrifugal; we make no combinations; we have no way of finding out what is being done by other churches, and they none of discovering what we are doing. We attend to our church and other pastors attend to theirs; and between us the non-churched people get little or no attention. If they do not seek us out, we are too busy taking care of our churches to look after them.

Two hundred years ago, Richard Baxter uttered a bitter cry: "The work of the church is exceeding retarded by an unworthy retiredness." He charged upon the church of his day the sin of living a hermit life. "Christians," he said, "live like snails in the shell, and look but little around into the world, and know not the state of the world nor of the church, nor much care to know it: but think it is with all the world as they fancy it is with themselves." "Many ministers are of such retiring dispositions that they scarcely ever look beyond the border of their own parishes." We fear there are pastors now who, if there are a half-score or less of souls converted to Christ out of their families during the year, think all is going well. If their houses are full of people, which is seldom the case, if the financial statement of the treasurer is satisfactory at the end of the year, which is also seldom the case, they are content to dismiss the matter of the world's evangelization to the consideration of the American Board, the Home Missionary Society, the superintendent of the city mission, and the various other societies organized to reach the unsaved. The average church is intent on taking care of itself and commuting all responsibility for the evangelization of the world by paying a meagre amount of money annually to various outside societies, which they have appointed to do this work for them. I am sure the various secretaries will agree that they have more difficulty in stirring up the churches to furnish means to carry on their work, than in doing the work itself.

The churches have lost the evangelistic spirit. It is as though the light-house keeper and men of the life-saving station were more interested in their station than the safety of wrecked people. If, instead of being taken up with the church, we "considered the fewness of Christians, the huge multitudes of infidels," and the teeming masses of people all about living carelessly and recklessly without God, without Christ or thought of death and eternity, we would be mourning and praying over their lost estate, stirring up

all our energies and putting forth all our resources to accomplish their salvation. Our care would not be for the church as an institution, but as an effective means to that end. If we gave ourselves to saving souls, God would take care of the church. No individual Christian can make substantial progress in spiritual life by forever dwelling upon his own religious well-being; so neither can any church make progress toward the divine ideal by concentrating her energies upon herself; and yet, this is the very blunder we are making.

Another cause of decline in evangelical spirit and work is that pastoral theology has largely supplanted evangelistic theology. We have ignored or set aside the distinct evangelistic gift as provided for by the risen Christ, and sought to merge it with that of pastor and teacher. This has resulted in its utter subordination and almost total neglect. The work of teaching and edifying has been emphasized at the expense of evangelizing. Nine tenths of the preaching of our pulpits is pastoral rather than evangelistic. I do not say evangelical truth is not preached; but it is preached rather from the standpoint of the pastor than the evangelist; rather with intention of grounding believers in the truth, than of leading the unconverted to repentance and faith. I have listened to sermons which were able, clear, and pointed expositions of the Gospel, and which, if they had been preached with the intention of producing immediate faith or conviction, would have been powerful evangelistic sermons. That they were not so intended was manifest in that no opportunity was given the hearers, either by way of an after-meeting or an invitation to meet the pastor, and from the absence of all effort to follow up any impression that might have been made upon the unconverted persons who listened to it. These sermons were edifying and strengthening to believers, and the pastors were praised and commended for their soundness and earnestness; but no inquiry was made as to whether the preaching resulted in any one's conversion. More than three fourths of our congregrations are believers, and of the other fourth more than half are men and women who have sat so long unconverted under our ministry that we have ceased to look for their conversion. Besides these occasional evangelistic sermons, the bulk of preaching is intended for the edification and comfort of the saints, and to further their growth in grace. No doubt many sermons are preached in which the church is charged with the great importance

of saving souls; but as no special ways and means are devised to put the instruction into practice, it falls upon hearts more or less hardened by the frequency of such appeals. Nothing is more deadening than to have the conscience aroused to a sense of duty, and yet leave the duty undone. Many Christians become hardened to the call of duty in this direction, just as unconverted people to the call of the Gospel to repentance, because the message has been often heard and as often unheeded.

As a result of this neglect on the part of the church and pastor to make the ministry distinctly and practically evangelistic, the members of the church lose the evangelistic spirit and drop into the habit of looking upon the church as a place of religious resort, for their own comfort and edification rather than as a training school for Christian activity in the direction of soul-saving. The life of the church becomes social rather than aggressive, and is arranged upon natural rather than spiritual lines. New people coming into the church are measured by their wealth and social position, and not by the spiritual force they bring with them and their availability for the work of evangelization. A worldly courtesy rather than spiritual anxiety prevails in the church's intercourse with the world. Strangers are rarely greeted or sought out with the view of inquiring into their spiritual condition, or spoken to at all, unless they are persistent in coming, and then they are too often cultivated with a view to securing them as pew-holders rather than with that of saving them to God. Paul's plan of seeking *them* and not theirs is reversed. These are hard things to say, but I am reluctantly forced to believe that they are more generally than exceptionally true.

This stagnation of evangelistic life reacts upon the members of the church in another way. Since they are not trained to seek for the conversion of men, they are left almost uninterruptedly to the pursuit of worldly ends, and thus ascendency of secular and personal interest over the things of the kingdom of God is almost everywhere seen. As a rule our laymen are so absorbed with the pursuit of wealth and personal interests that they have little or no time to give to spiritual matters; they have not been trained to work for the conversion of men; and since they cannot find spiritual occupation with themselves alone, they become easily the servants of mammon. A portion of their time they will give to secular interests of the church; but it is noticeable that even the

temporal affairs of many churches are allowed to fall into a condition that would disgrace the men who are members of it if they allowed their own business to be managed in so slovenly a manner. Of their money they will give a moiety in diminishing amounts as the object is distant from the immediate interests of the particular church to which they belong. There is not one layman in twenty in our churches whom we may call upon to do work in an inquiry-room, or send to make a visit to an unconverted soul, with the view of leading him to Christ. The whole burden of the spiritual work is thrown upon the pastor and the very few brethren who may be found to help in these things. The great mass of the membership shirk all responsibility in the work of evangelizing, indeed little provision is made by the churches for any such work; and if there is a season of what we call evangelistic work in the church, this dead mass has to be carried, and is a hindrance rather than a help. Thus are we suffering, and compelled to eat the bitter fruit of departing from the New Testament ideal of the church's work.

The attempt to combine the evangelistic with the pastoral gift has buried that gift, and put added responsibilities and burdens upon the pastor and teacher which are greater than he can bear. I do not desire to be understood as criticising my brethren in the pastorate when I say that, as a rule, they are not evangelistic in their preaching and methods. I do not see how they can be with all the care and burden of their pastoral office upon them. The demand upon the average pastor for new and fresh sermons twice on Sunday, with a prayer-meeting address and perhaps a lecture during the week, has driven him to the study, from which he may only escape to make necessary pastoral calls. This life-habit of study, and their practical exclusion from all people except members of their own congregation, have put pastors out of touch with the great mass of mankind. The exclusive and scholarly habit throws them much in upon themselves, and so far unfits them from dealing easily and vigorously with men of the world. In my judgment it is an utter impossibility for any one man to do what is required of him in the way of pastoral oversight, teaching, and general care of the church, both as to spiritual and temporal interests, and at the same time give himself efficiently to effecting the conversion of men. If Paul groaned under the care of the churches in addition to his apostolic and evangelistic work, how much more must it be difficult, if not impossible, for us to have pastoral care

of a church and do the work of an evangelist! Nevertheless we are all oppressed with the lamentable and indisputable fact that we are not even measurably discharging our obligation to Christ and the world in evangelization.

Let us now make inquiry into the question before us, viz., What is "the Relation of the Congregational Churches to the Work of Evangelization?" and, if possible, indicate some lines upon which we may hope to reconstruct our polity and go forward with greater vigor and a truer method to the accomplishment of our real mission as an evangelizing church.

I. THE WORK OF EVANGELIZATION IS THE FIRST AND IMPERATIVE DUTY OF THE CHURCH.

"The relation of the Congregational churches to the work of evangelization" is precisely that of the first disciples to that work; and our responsibility is coextensive with the relation. We must put ourselves back to the beginning, and commence our work just as though the commission had come to us to-day for the first time. The commission, "Go preach the Gospel, and make disciples, and teach them," is contemporaneous with every day and all time. It is as obligatory upon us as upon those disciples who received it fresh from the lips of the risen Christ. Nineteen centuries of Christian progress and church organization, ecclesiastical and theological conflict, has not weakened the imperative force of that command. However unfaithful we may have been, however much we may have allowed church life to take precedence of the initial and pioneer work of evangelizing the world, that work is still the paramount duty of all Christian people. That commission must be the starting-point and daily incentive to all personal and church work. The question before us, then, must be studied, not from our surroundings, our traditional policy, the course of church history, or the trend of church life, but from the commission given on Olivet, and from the upper room at Jerusalem, where the first disciples were endued with power to carry out the Lord's commands. The last chapters of the Gospels, together with the book of the Acts of the Apostles, must be our study and the sources of our inspiration. The words of our Lord, "Go preach and make disciples," still ring out clear and distinct above all other words which he has given us, as far as our work is concerned.

It is as imperative that we obey that command at home among the Christianized heathen as abroad among the Pagan heathen. It has been suggested that in Christian countries the necessity of evangelizing is not now as imperative as in the beginning; that here Christianity is established; that the people are acquainted with the Gospel, and are nominally believers in its truths. But such a position is a false one. The man at home who is not converted and regenerated, is as utterly unsaved — and that without excuse — as the heathen who has never heard the Gospel; and with all his knowledge of the Gospel he is as helpless to save himself as the heathen who knows not the Gospel, unless we adopt a current theory of conversion by evolution. There are more unconverted idolaters in New York, Chicago, Boston, Philadelphia, or St. Louis than there were in Athens when Paul first went to that city. With all the progress we have made, with all the triumphs of Christianity, *there are more unsaved people in the world to-day than there were when the disciples first began to preach the Gospel;* more in the heathen world; more in the civilized world. Christianity is not keeping pace with the world's population! When I say there are more souls born in New York and Brooklyn every year than are converted, I am only giving facts easily verified by statistics. It is the same with deaths; more people die in these two cities than are converted. Because Christianity counts its converts by the million, must we therefore relax all efforts and grow comfortable over past results, when so much remains to be done? After all we have done in nineteen centuries, we have not yet turned the tide in the stream of the world's population. The majority is still against us. To relax our evangelistic effort is as though a rescuing band, after saving a few souls from the ruins of a city buried by an earthquake, should stop the work of rescue while hundreds were yet unsaved, and begin to build houses for the saved, and hold a jubilee over their safety. Let the work of edification go on, by all means; but, instead of slacking the work of evangelization, let us rather increase it. Feed the flock, and edify the body of Christ, but continue with unflagging enthusiasm the work of rescuing the perishing.

II. THE FIELD OF EVANGELIZATION.

In this discussion we take no account of the foreign field, though we are not unmindful of it; nor do we underrate the importance of

work in villages and small towns and the frontier, toward which the great stream of emigration is rushing. But the pressing need, just now, is in the large cities, the great centres of population. If we had no other example to guide us, we would find that of the first disciples and apostles the index finger of God pointing us to cities as the true centres of our work, — from Jerusalem to Antioch, from Antioch to Ephesus, to Philippi, to Thessalonica, to Corinth, to Athens, to Colossee, to Rome, taking the country and villages by the way. More than twenty per cent of our population is massed in cities. The city is the strategic point in the battle for the world's evangelization; every other field sinks into insignificance; and yet the cities are more neglected than any other portion of the country. There are wards in New York and Brooklyn in which there are more people than the aggregate population of some of our Territories, which are cities in themselves, and which we have either abandoned or neglected. Yet we plant scores of churches in the sparse populations of the frontier. We would not have our churches do less in the country, nor on the frontier, but *more* in the cities.

The point has been well made that the city determines the type as well as gives the name of civilization. The city was originally some hill where men defended themselves against sudden attack. Then it became the home of social order and government against the unorganized people. Thus civil, civility, and civilization all come from city. The city has always dominated the country, and always will. To the city people gravitate. It is cosmopolitan, and is becoming more and more so. In New York and Chicago the Gospel may be preached to representatives of every nation and tongue and people under heaven. The city is the seat of intellectual activity and the stronghold of infidelity and crime. Here we must turn the tide of battle, here gain our victories, if anywhere. The cities are to us what Jericho and Mount Zion were to the Israelites in the land God gave them — strategic points of attack and defence. The cities of this continent are destined to be the greatest centres of the world's population. New York is already more densely populated than London, and the degradation of its slums is unsurpassed by any city in the Old World. Many middle-aged men may live to see a greater population within a radius of five miles from New York City Hall than is now counted in London, the world's greatest capital. Moreover, history teaches us

that the greatest cities have been inland and not on the seaboard. London is greater than Liverpool, Paris than Havre, Berlin than Bremen, Dublin than Queenstown. For the present, New York is larger than Chicago; but it requires no seer to prophesy that Chicago, or some other inland city, is destined to be the centre of population on this continent. This outlook should awaken our brethren here.

As goes our work in the cities, so it will go in the country. If we allow city churches to become mere centres of social religious life, and not the pulsing centres of evangelistic life, the church will fail in its great mission, and the country districts will never be evangelized. Already the disintegrating influences of infidel thought are making alarming progress in cities, and the church of to-day, as at present administered, is utterly unable to stem it. It is because we have lost our hold upon these masses, by allowing the evangelistic work of Christianity to fall by the way. We have moved our churches away from the masses of the people, and practically surrendered the ground to unbelief and the forces of sin, in order that we may establish them among the homes of the wealthy and well-to-do; not so much for their evangelization as for their comfort and convenience, and the support, socially and financially, which we may receive from them. An interesting paper might be written on this topic, "The Church in Retreat from the Masses."

III. THE METHOD OF EVANGELIZATION.

There are two theories as to the method of evangelization: one makes the local church the unit, the other the evangelist. Undoubtedly in the beginning the evangelist was the unit, for the evangelist was before the church. He gathered it. In a certain sense, he must always be the unit. Great forward movements have ever been led by a man rather than organization. I believe it will be some *man* whom God will raise up among us who will lead us into larger work than we are doing or have ever done. The church, however, is the *true base* of evangelistic work. If the church comprehends both the membership and the ministry, which is true of our churches, then the church is the unit; and practically at present we are shut up to that view. Certainly the early churches sent forth evangelists. The church at Antioch sent forth Paul and Barnabas, its two foremost ministers, as their evangelists. And

Paul says of the church at Thessalonica that from them sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place their faith to Godward was spread abroad. (1 Thess. i. 8.) It must have been sounded abroad by travelling preachers. And this was true of others of the early churches. Each church became the centre of an evangelistic movement. They were fountains rather than reservoirs. The church should do in its collective capacity what every disciple is obligated to do in his individual capacity.

If we are to return to the primitive type, we must enlarge the function of the church so that it shall at once become responsible for the spiritual care and edification of its members, and for the evangelization of the community in which it is located. In order to this, several things must be changed. A revolution of our polity is necessary.

(1.) *Concert of action among churches.* The isolation of our churches must cease, and concert of action be instituted. Now each Congregational church acts by itself, practically regardless of other churches of its own order. In the six years I have been the pastor of a Congregational church in Brooklyn, where there are eighteen Congregational churches, there has never been a conference between their pastors and representatives touching the state of our work in that great city; especially has not the question of the city's evangelization ever been considered; notwithstanding, I think that all of us feel that the evangelization of that great city of 800,000 souls ought to be the question of first importance among us. In ten years the city has gained more than 200,000 inhabitants, and yet scarce a new Congregational church has been organized, and I know of but two or three mission chapels opened. Our membership has slightly increased, but we have done nothing toward the evangelization of the city as Congregational churches. Whether the case is different in other cities, I am not able to say.

(2.) *The city ought to be districted or divided into parishes.* There are many thoughtful students of this problem who are disposed to make the parish the unit in this work of evangelization rather than the church. There is much to be said in favor of the parish system, without putting it in place of the church. Without some arrangement of this kind, it is utterly out of the question for us to carry out the command of Christ in evangelizing the city. What is everybody's duty is nobody's. No city mission

society can do the church's work for her. We all know the value of definite bounds, duly appointed, in which to do our work. An Episcopal bishop boasted recently that "the parish remained doing its work in the lower wards of the city, while the Congregational and other churches had fled to respectable neighborhoods." Our Episcopalian brethren glorify the parish. No doubt they have great reason to think well of it and to hold to it; for, though the church may move, as they say, "the parish always remains." Now, if our cities were divided in parishes, and by concert of action a *local church* placed in each parish, — the stronger churches sharing the burdens with the weaker ones, so that the question of support should never come in to hinder and cripple evangelistic work, — it would be possible to cover the whole city and keep it covered and, so to speak, "under the guns" of the Gospel. We do not forget that certain complications would arise from the fact that other Christian bodies are on the field with us, ostensibly doing the same work. Notwithstanding this, it is our duty, entirely apart from the responsibility of others, to see that no part of the city is unevangelized, and this duty may be carried on without violating Christian courtesy. The details of the plan here outlined could easily be wrought out. I have not space to give them.

(3.) *The ministry of the church must be enlarged.* In most of our churches, even in the very largest, there is but one minister, the pastor and teacher. In a few there is a helper, pastoral assistant; and sometimes what we call a missionary is employed to visit among the poor, thus relieving the pastor of that part of the work. The plan of associate or co-pastors has never worked well, for the reason that the work of the pastor and his associate has too often conflicted instead of being differentiated. The missionary is usually a man, however good and earnest, to whom the church gives but scanty recognition, and who is looked upon as an inferior. His standing in the church is tentative and incidental; he does not hold such a place, for instance, as the superintendent of the Sabbath school. He is not a part of the church organization, as the pastor is, or as the deacons are. He is not called or elected by the church and installed in his work. He is hired by the church committee, or by the trustees, at the suggestion of the committee, and dismissed in the same way. I know of no church in which there is a recognized evangelist as well as a pastor and teacher, though there is scarcely a leading church in any city where

such a minister would not find ample work. The same might be said of many of the smaller churches.

In many of our New England churches the second service has been given up, for several reasons, among which are the following: (*a*) The preparation of two new sermons for each Sabbath is more than the pastor can do in justice to both, in addition to his many other duties. Even those of pastor and teacher combined are too great to allow him to prepare two new sermons each week. (*b*) It is said that one well-prepared sermon is as much as any Christian can digest during the week, or it is sufficient if he will give attention to it; and that the second sermon often neutralizes the effect of the first. (*c*) This view of the case is supposed to be borne out by the fact that the second service — whether in the afternoon or evening — is almost universally very poorly attended. Now suppose that, instead of two *pastoral* sermons on the Lord's Day, there should be one *evangelistic* sermon, and all the effort and energy of the Christian people exerted to bring their unconverted friends and neighbors, and all other persons they could induce to come to such a service. There are a few churches that have adopted this plan in part, making the second service distinctly evangelistic, and the effect has generally been that of filling the house with people, many of whom were either non-church-goers or occasional attendants. Such services have been particularly successful in bringing out the young people.

It is objected to this that few pastors are equal to such a service, either because it involves too much work (with its attendant inquiry-meeting), or their training and habits have not fitted them for it; which goes to prove two things: *first*, that it is impossible to combine the evangelistic gift, so as to make it fully efficient, with that of the pastor and teacher; and, *second*, that there is great need of associating with the pastor and teacher an evangelist who shall be fully recognized as a part of the regular ministry of the church, and whose training is such that it will fit him for direct work among men. If it is objected that the doubling up of ministers would involve too great an expense, it may be answered that the increase in the number of Christians would provide for this, or a larger beneficence would be developed. No one can look at the signs of wealth in the homes of many of our people, and doubt our ability. If *necessary*, the salary of the pastor might be divided with the evangelist. At any rate, the financial question ought not

to enter, but be left for its own solution in the practical working of the new order. Certain it is that the function of the church must be enlarged so as to provide for a more distinct evangelistic work in our city churches.

(4.) *The number of public services must be increased.* At present we open our churches twice only during the week for preaching services, both times on the Lord's Day, and for the other six days the church is closed. The only exceptions to this rule are the occasional brief series of services usually held during the week of prayer, for which the prayer-meeting room is sufficient, or when a spirit of revival is developed in the church, leading to special evangelistic services. This is a most disastrous and unscriptural practice. We cannot imagine the early churches giving themselves to the active work of saving souls by means of preaching the Gospel and personal testimony on the Lord's Day only, remitting all public effort the rest of the week. To them all days were alike; the Lord's Day was only a special day on which the church assembled for the breaking of bread, fellowship, and prayers. It was the habit of Paul and his fellow-laborers to preach in the synagogue on Sabbath days, and between Sabbaths in market-places and other resorts of the people. The necessity for this kind of aggressive work is as imperative to-day as in his time. When we see the forces of infidelity and sin actively employed day and night in a hundred places and ways, as against one in our churches, it should not need argument to prove that we are pursuing a wrong policy. Our churches ought to be opened, if not daily and nightly, certainly several times during the week, for preaching the Gospel. If it is urged that it is impossible for the pastor to take upon himself the additional work involved in such a plan, we agree. But this only furnishes another argument for the enlarging of the ministerial forces in our churches.

(5.) *Our preaching places ought to be multiplied.* Places of secular amusement, concert gardens, and common saloons abound, and are open day and night. There is scarcely a block in our cities in which one such place is not located, or that is not within easy reach of one. There is not one of the *twenty thousand saloons* in the radius of which New York City is the centre which is not visited by from one to five hundred persons daily; and yet we are content with five hundred, or at most a thousand places for the preaching of the Gospel, and they in the main only open for a few

hours on a single day in the week. If we were fully alive to our responsibility, we should seize a thousand places, — empty warehouses and stores, small unoccupied halls and other places, that might be secured temporarily, if not permanently, — and so confront these multiplied forces of sin. A thousand such places as Jerry McAuley's Cremorne Mission might be filled with people every night in New York City as easily as that is, if we were really earnest in this work.

(6.) *We must break the caste which prevails in our churches*, especially in the larger and wealthier ones. There are churches in our large cities in which there can scarcely be found a working man or woman. There is literally no place for the poor in them. They have been removed from the proximity of the poor, and so entirely parcelled out to the well-to-do and the rich that there is no place for the poor within their palaces. We are a democratic people; rich and poor are supposed to stand on the same footing of equality as to citizenship; but the equality of the poor citizen of the heavenly country with the rich is only recognized in theory or in Heaven itself. In political assemblies the wealthy merchant and the poor laboring man stand or sit side by side, and participate in the matter of interest to which their attention has been called. But in the house of God, the caste that obtains on account of riches and social position prevents the artisan and workingman from feeling free to come. In this respect the division between classes is sharper with us than in the monarchical and aristocratic countries of Europe; and these divisions are sharper to-day, the gulf that divides deeper, than ever before. *The church has gone after the rich to the neglect of the poor*, and thus we have lost our hold on the workingman and the poor in general. Unless we take prompt measures to recover our hold upon them, they will be permanently alienated from the church, if they are not so already, in so far as the present generation is concerned. We *must* win them back.

The mission chapel we occasionally build for the poor whom we have left (to go in pursuit of the rich), and which we fling to them as a spiritual charity, much as the old barons used to fling the bones of their feasts to the dogs under their tables, does not meet the emergency. For the most part, mission chapels are resented by the working people, especially by working *men*. If it is answered that the churches are open to all, and that there are hundreds of them where the poor would be welcome, we reply that

this is not true of the larger and leading churches in our cities; and these give the impression of the general spirit of the church to the poor. If it is argued that the poor, themselves, indulge diffidence, and give way to false pride which prevents them from coming to churches where their wealthy, well-to-do brethren worship, and the best preachers are to be heard, and that it is not the rich who will not welcome them, we reply that the facts are against such a theory. The artisan, the working man, and the poor will come to hear the Gospel gladly when the conditions are such that they may come. They are not opposed to the Gospel; *the quarrel of the workingman is not against Christianity, but against the church which gives him the cold shoulder.*

In demonstration of this, let me illustrate. I have in the last ten years conducted evangelistic meetings in as many different cities. In these meetings I have seen all classes mingling as freely as if they were in political or secular gatherings. I have seen the millionnaire, banker, and merchant sitting by the side of a hod-carrier, and singing from the same book; and his wife, arrayed in silk and sealskin, sitting beside a charwoman and sharing her book: and both seemed to like it. This has been true when the meetings have been held in a rink, a music hall, or a stately church. For the time being Christianity has held ascendency over churchanity. There are those who hear me to-day who remember such scenes when ten thousand people, rich and poor, in this city assembled daily, for three months, to hear the Gospel preached by Mr. Moody. For four years I have preached the Gospel in the Academy of Music in Brooklyn, on Sunday afternoon. It has usually been crowded to the roof with all classes, — rich and poor, high and low, — the majority of the audience being composed of workingmen and others who, for the most part, were non-church-goers. And yet I find it almost impossible to get any of that class of persons into my church. The same difficulty has been experienced by pastors and churches after the close of the evangelistic meetings referred to above. Why is this? It is because in the one case — that of the evangelistic meeting and Academy service — they were arranged with reference to the perfect equality of all before God. The poor man in rags and unshaven, the poor woman in the solitary dress she possessed, were met as cordially by the ushers and shown to a seat — the best one vacant at the time — as the rich man in broadcloth and the grand dame in silk. But the

moment these same people present themselves at the doors of our best churches, they are met with cold courtesy, compelled to wait till the well-to-do pew-holder is seated, and then perhaps shown to a seat near the door under the gallery, or under "my lord's" footstool.

It is not to be denied that the man with a gold ring is more welcome and courteously treated at the door of the church than the man in vile raiment. If we are ever to win back the poor to the church and to Christ, our whole policy in this respect must be changed. This means revolution, but it must be done; and whenever we are willing to do it, we shall be able to find out how it can be done. It can be done, and yet the family feeling of the church be preserved. What true Christian man or woman ought not to be willing to sit on the pulpit step, if need be, or on a camp-chair in the aisle, if the church might be filled with an eager multitude coming to hear the words of life and salvation? I believe, if our large churches would free their houses and give them up to evangelistic services at night, letting their able pastors preach to the people, or calling an evangelistic associate to do so, and support the service with hearty good-will and personal work, every church in our cities would be crowded to the door, and the work of evangelization would go on uninterruptedly throughout the whole year. We have tried this plan in our church for four years, with a very meagre backing of personal work from the church, — the greater part staying away and few doing any personal work, — and yet with no one but myself for the preacher, we always have a house full of people, mostly non-church-members, and rarely does a Sabbath night pass without conversions. If the service were heartily indorsed by the church, I have no doubt but that the result would be an hundred-fold greater. As it is, most of our pew-holders give up their pews on Sunday night and forsake the service. I fear many of them give up their pews to please their pastor, rather than because their hearts are thoroughly interested in the work of evangelization.

(7.) *Limit the size of our city churches.* I refer to the membership. There are at least four Congregational churches in Brooklyn with a seating capacity of from 1,200 to 2,500, which could not seat their members, should they all come at one time, and one quarter of them bring each a single unconverted person. I presume that the same is true of Chicago, Boston, and other large

cities. Any church is too large when the aggregate of souls represented in the families of its membership is in excess of its seating capacity. When a church grows large it usually grows torpid and unwieldy. Old members begin to lay off responsibility because there are new ones to take it up, and new ones refuse to take it up because there are older ones to do the work. No church ought to be so large that it can spare a single member from its active working force — always excepting those wives and mothers who have little ones to take care of and train for God. There is scarcely a church in our cities in which there are not scores, if not hundreds of men, who are little better than parasites, who add not an ounce to the spiritual and working force of a church. It is not always their fault. If the church were smaller they would find work, or it would be thrust upon them, and they would be made to feel the necessity of personal service. Take my own church as an illustration. Its entire capacity is taxed twice every Lord's Day, but this was so six years ago when our membership was less than three hundred, and now it is four times that. If one or two hundred families of them would colonize and take up a new field, it would put responsibility upon those who were left, and would redouble the activity of those gone out. We have a mission chapel in a poor district (I fear it will be years before it is anything else); why should not one hundred members of our church, as a matter of service, go to that chapel, uniting with the poor people there, call a minister of their own, and go to work among the dense population around it? And why should not I be willing to go with them, if they ask me, and leave the home church to a new man who would perhaps, by reason of his freshness, bring new life to it? It might not be pleasant for many of them to go from a social point of view; but if we are to follow Christ, we are not to please but deny ourselves and take up the cross. There are scores of Christians who walk or ride to church distances greater than would take them to the most distant mission chapel in their city. Why should not Christians consider their possible *usefulness* in selecting the church which they are to attend, as well as their *convenience* and pleasure?

(8) *Popularize the order and manner of our church service.* I speak especially with reference to that service which is intended to be evangelistic in its character. The services designated for worship and instruction may be as quiet and formal as they are now.

I should not object to a well-conceived liturgical element in our worship. But for evangelistical purposes, our service is too stiff, formal, and cold. A service somewhere between that of a cathedral and a salvation-army meeting would be nearly right. It should be natural, easy, popular, without too much attention to what we call churchly decorum. If we wish to arouse men to activity in secular or political matters, we popularize the assemblies and leave the largest room for the play of emotion. The atmosphere generated by an ordinary church service is too cold; the freedom of the Spirit is hindered by fear and regard for what we call propriety. The preaching should be extemporaneous in delivery, though not in thought; warm, direct, and simple, levelled to the comprehension of the common people. The singing should be congregational, hearty, abundant, and set to easy and popular melodies. An after-meeting of some kind should be held always, and the unconverted urged to remain to it and make decision for Christ.

(9.) *The lay element of the church should be instructed and encouraged in the work of saving souls.* In the early church the *disciples* went everywhere "talking of Jesus and the resurrection," and by them multitudes were won to Christ It ought to be so now. Every Christian should be made to feel that he has individual responsibility in the great work of soul-winning. I presume, as it is, there is not one Christian out of every hundred who has set himself systematicallly to the work of soul-winning. It is rare to see pew-holders and church-goers bringing their unconverted neighbors or friends with them to the house of God. Even the habit of inviting people to church is almost an unknown one. There are probably not a dozen men in any one of our churches who are on the lookout for anxious souls, or who set themselves to the task of speaking to the unconverted concerning their spiritual and eternal interests. They have not been taught and trained to do so. The church is not organized with that end in view. The conversion of souls is incidental to the work of the church; and yet we know that in all the great evangelistic meetings of modern times it has been the personal work of private Christians which has led to the largest results. I am sure, from extensive personal observation in Great Britain during last summer and in other years, that the best and largest evangelistic results are accomplished by individual Christians, who, despairing of the salvation of men

through ordinary church channels, have given themselves to personal work in this direction. In this respect the English, Scotch, and Irish Christians are far in advance of us.

IV. WE MUST REVIVE, RECOGNIZE, AND USE THE EVANGELISTIC GIFT AS A DISTINCT ORDER IN THE MINISTRY.

There have always been evangelists, but for many generations they have not been encouraged, and, except by a few churches, recognized. No provision is made for their training in our seminaries, and for the most part they have been looked down upon by our churches, discountenanced, and opposed as an unauthorized class of men who take the honor and work upon themselves, and are not "called of God, as was Aaron." I can scarcely recall the name of a single evangelist who has not been opposed in his work by the regular pastoral ministry and the churches. Even that burning and shining light, E. N. Kirk, had to fight his way into recognition; so did Finney, so did Moody, and so have all evangelists, so far as I know, from the Wesleys till now. It is urged by many that evangelists as a rule are not such men, either as to ability or training, as would warrant pastors in inviting them to their pulpits and giving them the direction of a meeting; that many of them are callow, with the crudest conception of truth and doctrine, and are unsafe leaders and teachers. To this I would make answer that the systematic and persistent way in which evangelists have been ignored and "sat upon" has largely prevented men of education, ability, and consecration from entering this work. If some of the evangelists in our day are not men who command respect and confidence, and secure the co-operation of pastors and teachers, the fault lies largely, if not wholly, with the pastors and teachers themselves. It is worthy of note that among the Methodists and Baptists, who have been the great evangelizing sects, this order in the ministry has not only been recognized and encouraged, but largely used. I have not space to go into this branch of the subject, but I will outline my conviction.

(1.) *The Congregational Church ought to make a place in her ministry for evangelists*, and give them the fullest support, recognition, and encouragement. Even our Episcopalian brethren are awaking to this necessity, and are beginning to call out and send forth their mission preachers, of whom Mr. Hay-Aitken is the foremost and best known.

(2.) *Young men entering upon the work of the ministry ought to be trained from the beginning with this end in view*, that is, such of them as seem gifted for this work. If the head of the church has not ceased to give "to some evangelists," he will still bestow this gift upon men. To this end a chair or department for teaching evangelistic theology and methods should be provided in our seminaries, and young men with evangelistic gifts specially instructed and trained for that work.

(3.) *Such of our pastors as have developed special evangelistic gifts ought to be encouraged to do the work of an evangelist*, as was Timothy. No doubt there are men to-day occupying pastorates who should be evangelists, and who would have been if that order in the ministry had been recognized at the time of their preparation for service, or at some subsequent period.

V. AS TO THE FIELD AND WORK OF THE EVANGELIST,

I can only suggest an outline.

(1.) There ought to be evangelists at large who should be at the call of the churches in any part of the country. If pastors cannot do the full work of the evangelists in their own churches, as they cannot, there ought to be men, wise and well trained, in whom they may repose confidence, and whom they might call to their assistance to hold evangelistic meetings. If there were a number of such wise and God-appointed men in the field, all the churches might enjoy the help and refreshment they would bring.

(2.) Every State association ought to have from one to three evangelists in their service whose duty it should be to visit the weak and feeble churches and give them the help that a well-ordered and organized evangelistic meeting would bring. There are scores of such feeble churches in New England and New York that might be revived and started on a new and vigorous career, if such help and encouragement were given them. At present they are too weak and poor to send for an evangelist, and there are no evangelists to go to them if they should send.

(3.) Where local associations are large and strong, they might employ an evangelist to work among the churches. This is done to a great extent among the Baptists, especially in the West and South, and in isolated cases among Congregationalists in the West, I am informed. These associational evangelists might ex-

change fields with each other, and thus the best gifts would be distributed among the churches. There ought to be enough evangelists to permit of each church in the country being visited at least once a year. Such meetings, under careful pastoral supervision, vigorously followed by pastoral and church work, would, in my judgment, result in untold blessings to the churches and in the conversion of many thousands of souls every year in excess of the number now reported among our churches.

(4.) There ought to be evangelists under the direction of our Home Missionary Society, whose work should be on the frontier where no churches are, to preach the Gospel to the unsaved, gather any possible Christians together, and prepare the way for the Home Missionary pastor.

(5.) *In the selection of evangelists* special attention should be given to (*a*) *The man himself.* As we are bidden to lay our hands on no man suddenly, we should be specially careful in selecting and setting apart men to this service; for the reason that it is not only a work arduous in itself, but one that requires good judgment, consecrated devotion, and industry. Besides, it is a work beset with perils for the evangelist himself. If he is much blessed in his labors, he is apt to be petted and flattered; and unless he is full of grace, he will become wilful and arbitrary, to the great damage of his own work and scandal to the cause of Christ, and will do mischief where he ought only to do good. (*b*) *His message.* The evangelistic message is the simple one of the Gospel. He has to do with the Gospel as declared by Paul: "How that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." He is the herald of the Gospel news; he is the voice of the Holy Ghost to "convince the world of sin, of righteousness, and of judgment." He must preach repentance, faith, and regeneration, and declare the whole counsel of God as to life and death. He has nothing to do with philosophic theology or speculative questions concerning things not revealed. He needs, in his dealing with men, to assume the fact of sin, the deep needs of the human soul, and the truth of God's word. He deals with the consciences of men, rather than with intellectual tastes and philosophic tendencies. I do not say that he has nothing to do with apologetics or ethics; he ought, indeed, to be an approved workman, ready and able, if need be, to defend the faith against the assaults of

infidelity, and as fearless and faithful as John the Baptist in reproving sin; but his main work is to preach the Gospel, simply and boldly. (*c*) *His methods.* The evangelist ought to be a man whose manner is at once dignified, yet accessible; and while he is never to forget that he is God's messenger, he must also remember that he is but a sinful man saved by grace. His methods should be popular without being sensational, in the bad and common sense of that term. He should so organize his work as to fall easily into the position of helper to the pastors, and servant to the churches with whom he works. He should be enabled to call out and use in the work the lay element of the churches, and start impulses in church life which shall be lasting and efficient after he has gone.

(6.) *Evangelists should be under authority.* It would be better for them, and better for the churches. Where that authority may be located according to our polity is not for me to discuss. If the evangelist is from the State or local association, it is easily settled; if an evangelist at large, it is a question more difficult. Perhaps he might be subject to admonition and certification of the association of which he is a member. I have often thought a society for the promotion of evangelistic work among the churches might be formed just as the Home and Foreign Missionary Societies are, or that the Home Missionary Society might be so enlarged as to include the work. Our American Board was primarily organized to send evangelists to the heathen. If such a society were formed, or the Home Missionary Society so enlarged, and evangelists sent out under its authority and with its indorsement, it would settle the question. It would certify men to the churches; and if they were paid by that society, it would prevent the scandal that often arises in connection with collections made for evangelists. For, in that case, the collections or offering at the close of the meeting would in every case be made on behalf of the society or the evangelistic department of the Home Missionary Society. At the close of such meetings also, the evangelist, if thus in close sympathy with the great missionary work, might make presentation of the cause of home and foreign missions, and thus induct the converts into the fellowship and work of world-wide evangelization.

VI. THE EFFECT OF THE INTRODUCTION OF A THOROUGH SYSTEM OF EVANGELISTIC WORK AMONG OUR CHURCHES.

(1.) *It would put our churches in touch with the great unevangelized masses.* It would compel us to look abroad, and awaken compassion for the unsaved, and indignation for God at the sight of the works of the Devil, as it did when Paul had his spirit stirred within him at the sight of the Athenians, who were wholly given up to idolatry.

(2.) *It would develop enthusiasm in our churches.* Evangelistic work cannot be carried forward without enthusiasm, and whenever it is carried forward it awakens it. There is nothing we need more than a genuine enthusiasm in the work of God. If I were asked to describe in one word what the baptism of the Holy Ghost consisted in, I would say enthusiasm. If I had twenty men in my church as full of enthusiasm for souls as they are for their political organization, we could set our part of the city on fire with the Gospel. Says Canon Liddon in a late remarkable sermon preached in St. Paul's: "Every variety of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defenders on the platform and in the press. Every superstition, however grotesque or discredited, has its fanatical partisans and devotees. Moral and intellectual error stalks everywhere around us, now loudly advertising, now gently insinuating itself. Is the religion which our Lord has brought from Heaven alone to be without advocates and defenders? Are Christians to be the only people who so weigh and mince their words, who are so very fearful of saying too much, and of being too enthusiastic, that they say little or say nothing in their Master's cause?"

(3.) *It would break up the dead formalism that is chilling all our church life.*

(4.) *It would break up stereotyped methods and take us out of ruts.* For evangelistic work can only be carried forward by adapting itself to all the changing moods and conditions existing in the midst of the people among whom it is being done.

(5.) *It will preserve sound doctrine in and to the churches.* An emasculated theology can never produce a revival. The three R's only can get hold of the conscience and awaken to a sense of a lost condition and of need of the Christ. Ruin, Redemption.

and Regeneration must be constantly preached. There is no room between such topics for the evangelist to get away into new and speculative drifts; for, if he should drop one of them out, his hold on the sinner's conscience is lost. The Baptists and Methodists have developed no heresies. It is only when a church becomes cold and loses its evangelistic spirit that heresy comes in.

(6.) *It will develop workers among the lay people of the church.* This has been so abundantly proved that I need only mention it; for all such work can but throw responsibility upon the individual Christian participating in it, and quicken others, who were before indifferent.

(7.) *It will break down caste and bring the common people once more into sympathy with us*,— than which there is no greater desideratum.

May the great Head of the church direct us into and make us perfect unto every good work, and lead us into larger activity and truer lines of evangelistic work.

THE RELATION OF CONGREGATIONAL CHURCHES TO CHRISTIAN EDUCATION.[1]

Christianity claims supremacy over the whole range of the secular life, — trade, literature, art, and politics. Its dominion will not be complete, till every department of activity can be described, in respect to its spirit, by the term "Christian." The civilization that it contemplates to develop and perfect is one that is Christianized.

Now, the highest result of any form of civilization is the system of education which finds place in it. It is this that gives to civilization its strength, direction, and quality. It follows, therefore, that the brightest and topmost flower of Christianity ought to be found in that system of education which is the most consummate expression of our civilization. Here, if anywhere, its loftiest tendencies should be sure to culminate; here its ripest fruits should hang glittering in the very light of heaven. If Christianity cannot lay its hand on the educational forces of the land, and control them measurably in the interest of the Kingdom of God, it can

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expect only indifferent success in other directions. If we do not have, first, Christian education, we cannot have, as the final issue, Christian trade, Christian politics, Christian literature, and Christian art. The key to the situation, by which the forces of modern civilization are to be made tributary to Christ, is Christian education maintained in the ascendency. No apology is necessary in bringing this subject before the representatives of the Congregational churches in National Council.

An education cannot be said to be Christian which does not, in the last analysis, tend towards the foundation of all truth, — God in Christ.

Possession of truth is the end of education. But it is truth in the broadest meaning, — truth not as power and knowledge merely, but truth as directive wisdom. Truth must reach the whole man before education can be said to have realized its highest achievements. We claim for Christian education the highest place, for it aims to come into possession of truth in all its domains.

I. In the first place, let us observe the vital relation between education and Christianity. This relation is not so evident in the early stages of education, when the perceptive faculties are the chief instrumentalities in acquiring knowledge, as at a later period, when the reflective powers are brought into use. Advocates of secularization in education seem to think that letting Christianity alone is simply taking neutral ground, involving no other result than inattention to a subject which some people think important. It is a superficial consideration of the subject that leads to this conclusion. The roots of Christianity strike down deep, entangling themselves with the profoundest questions in science and philosophy. Making Christianity professedly an open question in the schools, is tantamount to opposition to the same.

Hostility to the Christian religion does not begin necessarily by denying the divinity of our Lord and the inspiration of the Scriptures. There is a conflict as soon as the proposition is impugned, that an effect requires an adequate cause. Materialism, the most defiant enemy of a supernatural religion, and the one to be met with the weapons of a Christian education, is attempting to undermine that proposition and bring it into contempt.

Herbert Spencer gives us an *a priori* recipe for the universe. Can not his vast scheme, however, be characterized as an effort to show how insufficient causes can culminate in all-sufficient effects?

The programme is attractive, for it offers to do so much with such a small capital. But there is such an enormous disproportion between the vast conclusion and the scanty contents of the major premise, that the suspicion is awakened that there is jugglery somewhere.

Science deals with facts; philosophy, with the interpretation of facts. The one answers the question how; the other, why. Christianity has no controversy with science as dealing with facts. The dispute arises in connection with certain interpretations. The facts of the universe can be so interpreted as to remove even the possibility of a supernatural outlook for humanity. No man reads the facts without seeking an interpretation. Prof. Tyndall tells us that the world is a huge machine, and that the work of the scientist is to study the workings of that machine. We might imagine from these words that there would never arise a conflict of opinion between the professor and the Christian teacher. But suppose we should ask him about the origin of that machine. We should discover immediately that he had an opinion about it. He would be heard saying, "I seem to see in that matter, which we in our ignorance and notwithstanding our professed reverence for the same, have covered with opprobrium, the promise and potency of every form of life."

The professor assumes the role, not only of one who studies the workings of the machine, but also of one who undertakes to tell us at the same time where the machine came from. His teaching concerning the facts is linked with the interpretation of them, and this interpretation is one that joins issue with that which is fundamental in Christianity. If the promise and potency of every form of life are to be found in matter, there is no room for the supernatural.

The antagonism of materialism to Christianity starts, then, with the very first principles of human thought. As soon as the question, why, is raised in regard to any phenomena in the organic or inorganic world, the onset may arise.

The Christian teacher confronts not the materialist, first, at Bethlehem, or Calvary, or Olivet; before the struggle has reached these sacred places, it has waxed hot and fierce on the fields of biology, chemistry, and geology; and as goes the contest at these points, so will be determined what must be done with the transactions which took place in the land of Judea.

Shall we assume that the first cause is equal to, or greater than, the consequent effect? Answer that question in the negative, and the song of the heavenly host praising God above the hills of Bethlehem must be resolved into an hallucination of shepherd lunatics, and the explanation of Paul's conversion on the road to Damascus must be found in epileptic fits.

Prof. Huxley, at the conclusion of an argument by which he attempts to show that the varied species of animals are evolved by the operation of causes, which are a part of the common order of nature, says, "Thus a small beginning has led to a great ending." ("Lay Sermons," p. 201.)

We have no objection to believing, when the proof is forthcoming, that evolution has played a prominent part in the origin of species; but when the law of evolution is made to rest on the underlying principle that "a small beginning leads to a great ending," we are face to face with a proposition that makes sad havoc with the supernatural. According to this assumption, we are supplied with magnificent effects, in connection with causes which minify and grow less interesting as you approach the First Cause. Matters look worse and worse as you go down towards the roots of creation. When we exhort the student in his search for truth to go down to the bottom of things, he might be surprised to find the bottom of things an oyster, or something else without backbone; but nothing more could be expected while he was taught the doctrine that a small beginning can lead to a great ending. If we are not allowed to say, "In the beginning God," our only alternative is to say, "In the beginning a soft, nitrogenous substance," which, in its results has a way of outstripping all our natural expectations concerning it. But this sort of a beginning affords very poor material from which to derive Christianity. You can't rest theology on a molecule, and get anything very systematic, or pastoral, or homiletical out of it. You can't run a prosperous divinity school on a purely *atomic foundation*. You can't have the cause end of things small and the effect end of things vast, with the expectation of developing in the minds of those who hold to this order a reverence for the supernatural. It is said concerning certain roads to be found in the West, that in their last development they are a boulevard, while their beginning is a "squirrel track running up a tree." Whether the small beginning of a squirrel track can account for the great ending of a boulevard, we

will not stop to inquire; but we are prepared to declare that the boulevard is in higher favor with the general public than the squirrel track. It will hold to the one and despise the other. If men regard the world as an effect, surpassing in grandeur the cause that brought it into being, they will praise the effect and leave the cause unsung.

It is very evident, from these considerations, that a system of education, though it be largely concerned with the study of the physical universe, has its points of contact with the ground principles of Christianity. A colorless, non-religious education could be of the most rudimentary character only, not to indicate a bias for or against the truth as it is in Jesus Christ.

II. Let us observe, now, some of the marks of superiority of Christian education over that scheme of education whose tendency is secularizing and materialistic.

First. Christian education demands supreme loyalty to *facts*. It is the boast of materialistic science, also, that it rests its conclusions on the induction of facts. But I do not hesitate to affirm, that disrespect for, and disloyalty to, facts are characteristic, to-day, of sceptical science. I mean by sceptical science, that which interprets nature without employing the hypothesis of theism.

It may be said that the doctrine of Abiogenesis, or spontaneous generation, is abandoned by the most scholarly science. Prof. Drummond has lately declared it as settled, that life originates only in antecedent life. Prof. Huxley says, "Thus the evidence, direct and indirect, in favor of Biogenesis, for all known forms of life, must, I think, be admitted to be of great weight" ("Lay Sermons," p. 364.) He proceeds to show that in those instances where has taken place what seems to be spontaneous generation, there is probably some error in the experiments. The truth is, all the facts are against the hypothesis that living matter can be generated from non-living matter. What, then, is the only remaining hypothesis respecting the origin of life? It is that of creation. It would be natural to suppose that men who have such reverence for the inductive method of interpretation would bow gracefully before the inevitable conclusion that the universe requires a creator. But while in one breath Prof. Huxley declares that there is neither proof, nor the expectation of proof, of such a thing as spontaneous generation in matter, he makes this remarkable statement: "If it were given me to look beyond the

abyss of geological recorded time to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from non-living matter." (Prof. Huxley on the origin of life, before the British Association in Liverpool.) What is this, but disrespect for, and disloyalty to, facts? What safety for science itself, when it is left in such hands as these? How long will science be worth any painstaking research, when we are permitted to draw a conclusion that empties our experiments of all their force? If after collating and examining the facts, we have a right to throw them overboard, and adopt an inference that not only has no correspondence with, but is contrary to them, why should we not, as fast as possible, let science become one of "the lost arts"?

If there is disrespect for facts in the physical world, there will be for those which belong to a higher realm. Christianity has some facts which it is anxious to get before the intelligent thought of men. What prospect is there of a fair and impartial hearing, when a conclusion based on the facts of nature can be set aside if it does not tally with *a priori* thought? Here is the law of Biogenesis, established by observations covering a multitude of cases. But some one comes along and says, "If I was permitted to have a 'more previous view' of things, which I cannot from the very nature of the case, I expect that I should find that this law was reversed to meet a given exigency; henceforth, I assume that a dead thing at one time became a living thing, without any extraneous agency." Before such a mind, imagine there are brought the evidences for Christianity; evidences so cumulative and weighty, that such an acute and eminent lawyer as Reverdy Johnson once declared that he could take them, and convince any intelligent jury in Christendom. What effect might we expect these would have on one who had already taken the liberty of countermanding some law of nature, and setting aside its evidence? If he will not stand by the facts in the realm of nature, can we expect that he will stand by the facts in the realm of the supernatural? If he will not yield to proof in one sphere, will he be likely to in that of another?

There is a class of minds which find quite a representation in our larger communities, with very exalted opinions respecting their

own intellectual possessions, whose ear can scarcely be gained for purposes of instruction concerning the grounds of Christian truth. They are free to say, "We don't care what you have to show in favor of Christianity; we have made up our minds against it; bring all the evidence for it you please, and we will not believe it."

How shall we account for such an attitude of mind? It comes by following the teachings of men like Spencer, Huxley, and Tyndall, who take upon themselves the high prerogative of brushing facts aside, when they stand in their way; who make facts conform to theory, and not theory to facts.

To Christian education is assigned the task of impressing upon the minds of the rising generation the necessity of unquestioned loyalty to the revelation of facts. It is to maintain that this revelation is not to be trifled with, whether it addresses itself to us as the voice of nature, or the voice of the Eternal Word.

It is the office of Christian education to save science itself from becoming a mere shibboleth, by which dogmatism and charlatanism are made to pass for liberal thought and matchless wisdom.

Secondly. Christian education represents the broadest knowledge and the highest culture

In any scheme of education, three factors are involved: subject, object, incentive or inspiration.

The general scope of an education is determined by the subject Man is the subject. We raise the question, What is man? Our answer to that inquiry will indicate both the range and limits of education in its most advanced form. Is man the product of nature, the outcome of its forces and laws? If our reply is in the affirmative, we find ourselves committed to a system of education corresponding to this view of man. If nothing is to be accounted for and explained *outside* of nature, then everything must be accounted for and explained *inside* of nature. Assuming a material basis for man, his culture must be confined within this limit. On this plan, we can understand the pertinency of Hume's words, at the close of one of his essays: "If we take in hand any volume of divinity, or school metaphysics, for instance, let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Commit it, then, to the flames; for it contains nothing but sophistry and illusion."

We appreciate, also, the standpoint from which Prof. Huxley says: "I weigh my words well when I assert that the man who

should know the true history of the bit of chalk which every carpenter carries about in his breeches' pocket, though ignorant of all history, is likely, if he will think his knowledge out to its ultimate results, to have a truer, and, therefore, a better conception of this wonderful universe, and of man's relation to it, than the most learned student, who is deep read in the records of humanity and ignorant of those of nature." (Huxley's "Lay Sermons.")

The Bible is a record of humanity, and within it is the record of One who was perfect in his humanity; but this seemingly remarkable record pales before that of a bit of chalk. Following this suggestion, the recommendation would be, when you start a college, be sure and establish it on a chalk foundation! What a student needs is a chalk education to make him lofty in his aspirations and broad in his culture! It seems hardly possible, however, that Luther could have done as well with a bit of chalk as he did with the Bible. It may turn out, after all, that the place for a bit of chalk is in the breeches' pocket of a carpenter, and not in the hands of a reformer. Nevertheless, when you begin with the proposition that man is the product of nature, it is only logical to declare that his education culminates in chalk. On this supposition, what becomes of psychology? It is reduced to physiology. What becomes of metaphysics? It turns to physics. What becomes of theology? It fails to put in an appearance; it is disembowelled, and biology, or the study of that most primitive substance, protoplasm, is made to do duty for the science of God. Education takes its measuring lines from our estimate of man. What is man from the standpoint of Christianiiy? I turn to the sacred page, and I find such expressions as these: "What shall a man give in exchange for his soul? Or, what shall it profit a man, if he gain the whole world and lose his own soul?" "I am the resurrection and the life; he that believeth in me shall never die." According to this teaching, man's nature has relation to the imperishable and the infinite; and, therefore, his dimensions cannot be taken in terms of chalk. He came out from God, stamped with his image, the heir of immortality. Hence our scheme of education must be one that recognizes these sublime features of his destiny. There must be a spiritual philosophy for such a being; there must be a training that faces towards immortality and the unseen world. A Christian education, then, while it omits nothing that a secular and materialistic education supplies,

sweeps out and beyond, into fields of pure thought and spiritual realities. It has its science of God, as well as its science of nature; its study of the life to come, as well as that which now is.

Again: the strength of the human intellect could never be known, unless it were furnished with some object upon which it could concentrate its full energy What are the capacities and powers of the human soul? No answer can be given, till they have been tested in use upon the highest objects.

Let atheism become the belief of mankind, and there would be no object furnished the mind for study exhaustive of its resources. When man apprehends God as he is revealed in Christ, the grandeur of the human intellect is most fully displayed. It is then using its highest powers of intuition, and putting forth its utmost reach of deduction. The mind is employed on that which is absolute, infinite, perfect, personal, holy; and the very attempt to ascend such heights of thought is exhilarating, uplifting, transforming. An education that is Christian is ever leading the mind up from the finite effect to the infinite, personal Cause. Hence we affirm that the fullest development of the human powers can be attained under that system of education only which writes over its doors, "We believe in God; we believe also in his Son, Jesus Christ."

Once more: it is the association of Christianity with education from which inspiration springs for learning itself. A distinguished educator has said, "The supernatural is at once the first stimulus and the final aim of the mind's activity." (Pres. Seelye, Inaugural Address.) When Kepler came upon those laws that govern the planetary worlds, he exclaimed, "I read Thy thoughts after Thee, O God." Unless we are prepared to regard nature as a revelation of the infinite, creative mind in the evolution of His great plans, "Science," as one has said, "will become less than nothing, and mere vanity." (Principal J. W. Dawson, "Princeton Review," March, 1883.) How much inspiration can science call forth, when nothing more is expected from its pursuit than the anatomizing and analyzing of material things whereby the discovery is to be made that we and our children are but automata, the playthings of chance or necessity, or the victims of an insensate struggle for existence? How can enthusiasm in the study of the works of nature be kept alive, unless we regard them as having their ground

in divine thought? Whether a man is interested in his own moral and intellectual improvement, depends upon what he thinks of himself, or believes himself to be. If he concludes that he is an automaton, worked by occult, material agencies, with no outlook beyond this world, he will interest himself in education only so far forth as he will, by means of it, be able to obtain for himself a better leverage in prosecuting selfish ends.

A zealous enthusiast of the materialistic school once said to Agassiz, "I hope the time will come when we can go out and shoot a man for scientific purposes." Now, a man who was taught to believe that he was normal game for a Winchester rifle, and might be shot for scientific purposes, would not be so ambitious for a collegiate or a university education as he would be if he thought he was worthy of being kept alive for some other purposes. Christianity gives us such a lofty ideal of humanity that the most elaborate appliances for education seem harmonious and necessary to meet the requirements which man's nature suggests.

This ideal cannot be resolved into success in professional life, commercial enterprise, political advancement; it points the way to manhood, manhood rich, full-orbed, built on the foundation of eternal truth. Completed Christianity in man and complete manhood are the same; therefore the exclusion or neglect of Christian influences in a system of education is a slight to manhood itself.

We are told that Ulysses of old, wandering through the shades of the departed, met all the ghosts, but never caught a glimpse of the queen. Is not this like going through the schools, and never hearing or learning anything about Christ? Have we more than a *ghost* of an education without Christ in it?

We have thus far dwelt with special emphasis upon the intrinsic value of a Christian education. It honors all truth by its loyalty to facts. It provides the broadest and highest culture by means of its theistic interpretation of nature, and the stimulus awakened in view of the dignity and worth of the human soul.

III. Let us observe now some of the results of Christian education. What has it done? It has sought to direct and control the liberal and higher forms of education in the land.

What we call our common school system has been left in the hands of the State for support and direction. Under the existing condition of things, this is undoubtedly necessary. But this has led to the secularization of our public schools; and, consequently,

they are confined, as they should be, on other grounds, to the most elementary instruction. We have in this country more than three hundred colleges and higher institutions of learning, and the most of these trace their origin directly to the Christian church, and consequently sustain a close relationship to it. As a result, ethical and religious teaching of a pronounced Christian type is associated almost universally with advanced learning. If there is a college within the boundaries of our Republic that teaches the ethics of agnosticism or materialism, I am yet to be informed of its location.

It follows, then, that those whom we call liberally educated, in almost every instance, have been trained under Christian auspices. Whatever theories may have been presented to them for adoption, as the conclusions of science and history, it is very evident that these theories were based on a Christian philosophy.

These men, thus equipped with a Christian education, the best that the nation affords, have gone forth into the world, to mingle in its business and professions, and to be in the fore-front of a progressive age. Where do we find these men, in respect to their relation with Christianity? It is a marked exception when a college graduate does not give his intellectual assent, at least, to the Christian religion. Intellectual assent is so nearly the rule that it is safe to affirm, when an infidel is confronted, "he is not a college graduate" From 1870 to 1880, according to a recent writer, Harvard, regarded by many as the most advanced of all universities, graduated more than 1,400 young men, only two of whom registered themselves as sceptics. ("Triumphant Democracy," Andrew Carnegie, p. 154.) Do we not recognize some connection between these statistics and the teaching of such men in Harvard as Professors Cooke, Gray, Goodale, who do not hesitate to declare that chemistry and botany are but the marvellous ways of an eternal, omnipresent mind? At a meeting of the American Association for the Advancement of Science a few years ago, it was found on inquiry that out of a membership of 2,000, 1,750 were either church members or church goers. This indicates that seven out of eight of our scientific men have positive Christian convictions, which lead to reverent, sympathetic relations with the church of God. The scientific men best known to the public are, almost to a man, actively identified with the Christian church. In confirmation of this, we have but to recall such names as Dana, Winchell, Le Conte, Chamberlain, Wright, Lesley, the late Arnold Guyot,

Gray, Cooke, Young, Newcomb. There is a tendency among some of the younger scientific men to agnostic views. Is not the reason of this to be attributed, in part at least, to the fact that in some institutions of learning young men are allowed to pursue a scientific education to the neglect of moral science and Christian philosophy?

One, whose name is familiar to most students, writes: "In our scientific schools, the pupils never have the evidences of Christianity properly brought before them, nor, indeed, the general principles of philosophy and evidence underlying all inductive reasoning."[1] Graduates from our scientific schools, in some instances, are found to be agnostics. Are they not agnostics in a genuine and literal sense? They do not know, because, as Hume acknowledged to the clergyman in the bishropic of Durham, they have given "no attention to the New Testament."

Is it so much a want of evidence, as of knowledge, that leads to scepticism among those who rank high in certain departments of education?

When Dr. Johnson was asked, in his day, why so many literary men were infidels, he answered, "Because they are ignorant of the Bible." "It is easy to fill the land with a cultivated class, who shall be as ignorant of the Scriptures and the vast Christian philosophy that has grown up around it, as were the Papal States in the day of the temporal power." No young man ought to be sent out into the world without having some sound mental and moral philosophy put into his head.

A professor of mental and moral philosophy, in one of our colleges, declares, that he has not failed for years to secure the intellectual assent of the students in his department to the fundamental principles of Christianity. Sceptics among the graduates of that institution are almost unknown. It is the judgment of some college officers, on account of the enlarging field of human knowledge, that the Christian evidences and similar subjects should be consigned to the theological seminary. I hope the day will never come when it shall be held that the theological seminary is the only place to study the Christian evidences. Let us have no more instances of what we call a liberal education, coupled with monumental ignorance of the grounds on which we rest our belief in the divine authority of the Bible.

[1] Prof. G. F. Wright, Oberlin.

What, then, are some of the results of Christian education? Christianity controls, to-day, the higher education of the land. Its monopoly in this direction is well-nigh complete. It is not to be understood by this statement that the American college, in its organization, government, and instruction, is distinctively a religious institution. We mean, simply, that the assumption which underlies the American college is, that Christianity is true. As a consequence of this assumption, our colleges are manned, almost exclusively, by Christian teachers, upheld, in a large measure, by Christian beneficence, indoctrinated in the principles of Christian ethics and philosophy, and girded by Christian influences, emanating from church life and religious societies, which are fostered in connection with the college.

What have we to show for this in practical results? This year, more than thirty thousand men and women graduated from these various institutions; and one half of them, at least, have gone forth into the world as professed Christians, while a vast majority of the other half are so far committed to Christianity as to give it their intellectual assent.

Christian education has forced infidelity to find the bulk of its recruits from those who have received but a limited and superficial education. It has compelled the education undertaken by the State to be Christian so far forth as it has religious quality. Why is the University of Ann Arbor substantially a Christian institution? Because it has Yale, and Dartmouth, and Amherst, and all the other Christian colleges behind it. The State discovers, when it goes in search of some one with sufficient learning and capacity to be at the head of a university, that it must take a graduate from a Christian college. And that graduate is always a Christian man. There is no exception to this, so far as I know. The higher Christian education, as represented by our colleges, exerts a leavening power upon the lower grades of education controlled by the State. While the formal teaching of religion is excluded from the curriculum, religion in its practical form is still maintained, in a multitude of instances, through the lives of Christian teachers, educated in Christian institutions.

IV. Let us turn, now, to the final thought for consideration, the relation of Congregationalism to Christian education. What that relation should be is very evident in the light of the foregoing discussion. I should fail in doing even indifferent justice to

our theme, if I did not call your attention to the relation that Congregationalism has sustained to education in the past.

It is a well-recognized fact that popular education in this country originated in New England. It is not so plainly understood, perhaps, that it is of Christian, and substantially of Congregational, origin. In one of his able reports to the Massachusetts Board of Education, this grand eulogium was passed upon the Pilgrim Fathers, by Horace Mann: "In 1647, when a few scattered and feeble settlements, almost buried in the depths of the forest, were all that constituted the colony of Massachusetts; when the entire population consisted of twenty-one thousand souls; when the external means of the people were small, their dwellings humble, and their raiment and subsistence scanty and homely; when the whole valuation of all the colonial estates, both public and private, would hardly equal the inventory of many a private individual at the present day; when the fierce eye of the savage was nightly seen glaring from the edge of the surrounding wilderness, and no defence or succor was at hand, it was then, and amid all these privations and dangers, that the Pilgrim Fathers conceived the magnificent idea of a free and universal education for the people. As an innovation upon all preëxisting policy and usages, the establishment of free schools was the boldest ever promulgated since the commencement of the Christian era."

The subject of education was a matter of concern with the Pilgrim Fathers before the year 1647. There is historical evidence that they were catechising and teaching their children to read before they had scarcely got roofs over their heads.[1] "It was ever the custom, and it soon became the law, in Puritan New England, to teach children and apprentices," says Bancroft. Custom did not wait for the law, for since "they had no common school for want of a fit person, nor means to maintain one," they created a school in the house.

In 1642, domestic education received attention from the Legislature. This was the enactment: "The selectmen of every town, in the several precincts and quarters where they dwell, shall have a vigilant eye over their brethren and neighbors, to see, first, that none of them shall suffer so much barbarism in any of their families as not to endeavor to teach, by themselves or others, their children and apprentices, so much learning as may enable them

[1] Palfrey's History of New England, 45, 46.

perfectly to read the English tongue, upon penalty of twenty shillings for neglect. Also that all masters of families do once a week (at the least) catechise their children and servants in the grounds and principles of religion." Five years after domestic education was made compulsory, we meet with the famous act of 1647, wherein, from that time to this, it has been an indictable offence in Massachusetts not to keep and maintain the schools required by law. It will not be out of place to quote some of the provisions of that act: "It being one chief project of Satan to keep men from the knowledge of the Scriptures, as in former times keeping them in unknown tongues, so in these latter times by persuading from the use of tongues, that so at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; to the end that learning may not be buried in the graves of our forefathers in church and commonwealth, the Lord assisting our endeavor. It is therefore ordered by this court and the authority thereof," etc. According to the provisions of this act, fifty householders should appoint one within their town to teach; and where there were a hundred householders, a grammar school should be set up. It is worthy of note that the qualifications of teachers were carefully guarded. "Forasmuch as it greatly concerns the welfare of this country that the youth thereof be educated, not only in good literature, but also in sound doctrine, the court thereof commends it to the serious consideration and special care of the overseers of the college, and the selectmen in the several towns, not to suffer in the office of instructing youth any that have manifested themselves unsound in the faith, or scandalous in their lives, and have not given satisfaction according to the rules of Christ."

It has often been said that the peculiar glory of Massachusetts is that she led the way in establishing a system of common schools. But what was Massachusetts, when she introduced this innovation, "the boldest ever promulgated since the commencement of the Christian era"? She was a commonwealth of Congregationalists; and it was the peculiarity of her church polity that was the ground of the "innovation." We are sometimes told that our early fathers had a "passion for education." They had a passion for education. It displayed itself in sacrifices which, perhaps, are unparalleled in all history. Witness their devotion to education, when out of their poverty they contributed to the establishment of the first college. Within six years after the settlement of Boston, they ap-

propriated four hundred pounds to this end. It seems a trifle, but then the sum exceeded the entire tax levy of the colony for the year. There is something pathetic in those early donations to Harvard, so ample and curious are they. You would think, almost, they were dividing their last penny for the cause of education. Here is a clergyman, who has neither money nor lands, but he gives the college two cows, valued at nine pounds. Here is an individual who can do nothing more for the college than to present it with nine shillings' worth of cotton cloth. Another contributed forty shillings a year for ten years. A farmer, who lived in Hartford, bequeathed one hundred pounds, to be paid in corn and meal, the college to defray the cost of transportation.[1]

The distinguished historian of Harvard College, speaking of the Congregational clergy in connection with that institution, says: "They promoted its interests by every instrument of authority and every legitimate form of influence at their command. It was the frequent topic of their sermons, and the constant object of their prayers. Those of them who had wealth, contributed according to their means, in money and books. Everywhere they were its unceasing and unwearied advocates."[2]

Our Congregational fathers had a passion for education, but it is a little curious that the passion was *confined* to them. When this passion was at white heat in New England, we find Sir William Berkeley, governor of Virginia, who represented the aristocratic element in America, writing after this fashion: "I thank God there are no free schools or printing in Virginia, and I hope we shall not have them for three hundred years." As late as the year 1724, "there was not one book-store in Virginia, and no printing presses," while there were several in Boston, with no less than five printing offices. This fact gains additional significance when we remember that in the mother country, at the same time, there were thirty-four counties, including Lancashire, in which there was not a single printer. Yes, we must acknowledge that the passion of our fathers for education was absolutely without a parallel. There must be a cause for it. What was it? The right of private judgment. The right of private judgment presupposes a judgment with which to judge. This presupposes knowledge; and knowledge is the result of education. The government of church and State,

[1] Cyclopedia of Biog., p. 583,

[2] History of Harvard College, Josiah Quincy, p. 44.

henceforth, was to be administered by freemen; therefore, a thoughtful, well-informed church membership and citizenship must be created and maintained, as the condition by which such government could be wisely ordered. It was by the common vote of the same persons that decision was to be made in regard to all questions in church and colonial meetings. It was by this common vote that members were received into fellowship, and ministers elected to the pastoral care of the churches; and above all, it was the judgment expressed by the common vote that adopted the articles of faith, embodying the fundamental doctrines of our religion. How could such high concerns be intrusted to an illiterate vote?

Can we imagine that such profound earnestness would have been exhibited by the Fathers in the cause of education, if decisions, religious and secular, had been committed into the hands of a foreign, or even a representative, body?

It was the opinion of Mr. Pitt, that if the Church of England had been efficiently established in the North American colonies, they would never have refused allegiance to the British Crown.[1] Can not the principle upon which Mr. Pitt based his opinion be extended in its application? and shall we not keep within the limits of reasonable prediction when we affirm that if the Church of England had been firmly established in the colonies, that magnificent system of free and universal education, the crowning glory of modern civilization, would have dated its birth a hundred years later, or been subject to indefinite postponement? Why is this probable? The Established Church did not believe in private judgment. It did not believe, therefore, in the absolute necessity of knowledge, which enlightens the judgment. Knowledge, then, being a matter of secondary concern, an educational system of the people, by the people, and for the people, would not be promoted with enthusiasm; indeed, it is quite possible that it would be discouraged, and the belief entertained that the masses of the people require no education, and that to cultivate their minds is simply to render them restless and discontented.

It has been said "that the Congregational church is the poorest church in the world to get along without piety." Can it not be said with equal propriety that the Congregational church is the poorest church in the world to get along without education? In

[1] Park's Address before American Congregational Union, Jan., 1854, p. 13.

the very beginning the fathers of Congregationalism understood this.

What shall we say of men who had such a comprehensive grasp of the necessities of the hour, and such forecast, that amid the perils and hardships of the wilderness, they laid foundations for the general enlightenment of the people, which have been the support of an unprecedented national development in wealth and population, and the breakwater against which the tide of a gigantic civil war dashed itself in vain? Let us listen to the words of one whom Massachusetts has been wont to honor: "Had the American colonists done nothing more than this,— had they failed to establish an independent nationality, and simply organized their popular school system, —they would have accomplished a work for which their memories would ever be held in grateful remembrance; a work whose influence is now felt wherever the light of civilization shines; a work in the performance of which the most powerful and enlightened nations of our day are engaged in a generous and honorable rivalry."[1]

Congregationalism would be recreant to her history, if she were not foremost in promoting the cause of Christian education. It is not her part to ask what others are doing, but to *lead* in this grand work. Education is as much her mission as evangelization. The two began, hand in hand, and they must be continued without separation. It was a remark ascribed by tradition to Dr. Dwight, that "the man who would show to common minds the connection between colleges and the interests of the church, would be a benefactor to his species." Education is the most potent factor in any civilization. It gains the mastery of human thought. Men think as they are educated to think. If they think contrary to fact and philosophy, if they think falsely, then all the determinations of thought will be stamped with perversion. To *Christianize the thought of the nation is the problem of the American churches.* How can this be done, unless the churches have access to thought, through the instrumentality of education? The higher education of the land must be maintained and controlled in the interest of Christianity, as it has been in the past. The tendency which manifests itself in the younger States in the West, of leaving such education in the hands of the State, should be arrested. Colleges of promise, already existing, should be so abundantly endowed and so thoroughly

[1] George B. Loring, Bureau of Education, Massachusetts, 1879–80.

equipped, that the State shall have no excuse for undertaking to meet the want of a higher education. Did you ever hear that Massachusetts, through her Legislature, contemplated trying her hand in the work of supplying the State with liberal education? Never. Why? Massachusetts has been preëmpted by Christian colleges. Give us colleges in the West with such foundations as those in the East have, and you need not fear but that advanced learning will be intrusted to Christian hands for nurture. Here is the duty, then, that lies before us: *enlarged benevolence* for Christian education. In place of hundreds, thousands; in place of thousands, tens of thousands for the work! Let the pulpit and religious press lift up this subject and enforce it before the Christian public till it shall be seen in the magnitude of its importance. Let Christian men of wealth be taught that if they would provide a monument for their name which shall outlast the firmest bed-rock granite ever hewn from the depths of the earth, they must be the patrons and benefactors of Christian educational institutions.

Let it be understood everywhere that the material forces of the land — business, commerce, politics, the secular press, literature, and all the teeming energy of a restless age — can be transformed in spirit and made tributary to Christ only when Christian education has done its work and moulded the thought from which secular life takes its direction. The commanding importance of this subject makes plain our duty in regard to all those organizations which have for their object the spiritual uplifting and the evangelization of the world!

How can the deeply rooted and toughened heathenism of India be removed, except as the leverage of Christian education is applied in the training of its youth? How can the monstrous iniquity of Mormonism, nestling in the heart of the Republic, defying both the laws of man and God, be undermined, and its absurdities made apparent to those who are in bondage to ignorance and superstition, except by such an agency as we find in the New West Education Commission?

How can the freedmen of the South be raised to a citizenship that is no longer a menace to national life, and to a manhood that shall be no dishonor to the church of God, except by promoting and enlarging the educational work of such an organization as the American Missionary Association?

Let the noble work of the College and Education Society receive

more attention from the churches. What that Society has wrought in the interest of education is but feebly appreciated by the Christian public. If it had done nothing more than to give to the nation the literature that has grown up in connection with its work, it would have performed an invaluable service, for which no praise would seem extravagant.

This is the sum of the matter under consideration: Christian education is an essential part of the work of the church. To neglect it, is to invite defeat. To say that we have nothing else to do but to preach the Gospel, pure and simple, to men, while we leave the question of education to take care of itself, is tantamount to the position that the province of the church is to Christianize the heart, and the province of the State is to secularize the head. But he who takes possession of the head, commands the whole situation. *As a man thinketh, so is he.* Leading men towards Christ by our preaching, and suffering them to be educated *away* from Him, is the climax of absurdity. Preaching and education must be coincident and harmonious. The Gospel foundation must be under both.

The church of the future; the church that is to comprehend the needs of the time and plan to meet them; the church that shall go in and possess the land and secure the inheritance for God and his Christ; the church that shall advance and perfect what was begun on Plymouth Rock, and present to the world a nation whose exaltation is due to righteousness and the maintenance of eternal truth, is that church which has set before itself the sublime task of making most effective and potent the instrumentalities of evangelization and Christian education.

May the churches of the Pilgrim Fathers, whose children we are, be counted worthy to participate in the ultimate consummation of a redeemed, purified, and Christianized people.

THE FINANCIAL RELATIONS OF THE CHURCHES TO THE NATIONAL COUNCIL.[1]

REV. HENRY L. HUBBELL.

FINANCIAL relations mean financial services. The origin of these services and their obligation enforced by important facts are the main points in this paper.

I. Their *origin* takes us down into the very roots of the Congregational idea. Independency is that idea arrested in its growth and limited in its service to the lines of a local church. Congregationalism is that same idea unfolding itself, first, in the government and activity of the local church; next, in the district conference; afterwards in the State bodies; then in the organization of the National Council; and finally in the future creation of an Ecumenical Council representing all branches of Christ's church. To be sure, we have not yet reached this Ecumenical Council, but it is coming. The lines of prophecy and development point in that direction.

Independency is *stunted*. Congregationalism is full-grown Independency. The Congregational idea is dual, because the individual church is dual in its very nature.

The church springs from its Master's life, as the branch from the vine and the limb from the body, and is therefore independent of every one but himself. Being one with him, each church shares his own authority through and over itself, but this does not give it authority over other churches. This is one element of the church's nature. Another is the union of the church membership to the Master, with the logical consequence of each and all sharing with him his thought and feeling, his purpose and motive, his character and kingdom, and so, through him, of coming into deep and abiding fellowship with every other church as well as with himself.

In this dual nature of the church created by union to Christ is found the dual idea of Congregationalism, viz., the authority and independence of the individual church on the one hand, and the essential and germinant principle of fellowship with the Master and all his churches on the other hand. Now this essential and vital

[1] Page 35.

principle of fellowship, when applied to other churches, creates, of logical necessity, our Congregational system of fellowship organizations coming into use, as need requires. The fellowship principle not only gives birth to councils and other organizations, but originates the idea of Christian service of every kind, financial and every other, both to the Master and his allies, and for all men. If we have fellowship with Christ in his thoughts and feelings, in his ideals of life and character, in his purposes to establish a perfect divine society on the earth, and in his personal sacrifices to redeem men from sin and make them like Himself, if we do have fellowship with him in these great things, then we shall share with him in the realization of these ideals in ourselves and our fellow-men, and in the execution of his great purposes concerning us and others, and as far as possible, in the very methods by which he seeks to accomplish his mission, and set up his kingdom among men.

II. Such fellowship in ideals realized, purposes executed, and methods pursued, not only calls into being the idea of financial and all other service, but makes that service *obligatory*.

This second point takes us into the very heart of the objects for which Christ's church exists. What Christ seeks we seek, what he purposes to achieve we purpose, if we are in fellowship with him. Individual fellowship with him in his imitable services to men makes individual service obligatory. Collective fellowship with the same Master makes collective service equally obligatory.

Thus the local church grows out of our union to Christ, and fellowship with him and each other in the great work of making men like himself, and establishing a perfect society on earth, and on this very ground claims financial support.

The National Council grows out of the vital union of the churches, with its great Head, and out of their inalienable fellowship with him and each other, in seeking to establish a divine society on earth and make men Christlike in life and character, and on this very ground claims like the local church, not as a matter of charity, but as a matter of obligation, the financial support from all belonging to it.

Our obligation, as churches, to render financial service to the National Council rests on the same principle as do our individual obligation to the local church. I am not saying that the local church and the National Council are the same in nature and authority, nor that they are the same in their efficiency and value

in the execution of Christ's purposes, but I am saying, that for the work which the Council proposes to do under the direction of churches belonging to it, the Council may make as valid a claim for financial support as can the local church, because both claims rest on the same principle. If churches and their pastors may be indifferent to the financial claims of the Council, then, on the same ground, individual members may be indifferent to the claims of the local church. This is a dangerous principle for any non-paying church to put into the hands of its own members. Our Lord once said that they that use the sword shall perish by the sword. Besides, there is no escape from this duty, except in the renunciation of the principle of fellowship.

If you enter another denomination you reaffirm the fellowship principle and reassume financial duties. There is no escape except into one-legged independency. Congregationalism follows in the steps of the Master, walking on two feet. Collective fellowship makes collective service obligatory.

III. This obligation of the churches to the Council is enforced by certain important facts.

1. By the need and value of the work done by the Council.

Every denomination should have watch and care over its churches and ministers, for the sake of their mutual acquaintance, common encouragement, and work. This care the National Council exercises by gathering with great painstaking the statistics of the labors and contribution of the churches, and publishing and distributing them in the Year-Book. As the church manual and annual catalogue of the local church are essential to its watch and care over their members and their varied work, so the Year-Book is equally essential to the denomination's care over its churches and interest in their common work. I am not maintaining that the Council exercises or assumes to exercise authority over the churches or conferences, as the church does over its members, but I am maintaining that, on the principle of fellowship, it is as truly the duty of the denomination to have knowledge and care of the churches and their work, as it is of the local church to have knowledge and care of its members and their work. To this the Year-Book is essential. Churches spread out over forty-seven States and Territories, from the Atlantic to the Pacific, many widely separated from other Congregational churches, and all subject to a great diversity of educational and local influences

tending to create divisive opinions in faith, polity, and work,— such churches stand in need of a national body, whose discussions and papers, whose creed commission and plans of Christian work, shall counteract these divisive tendencies, and give greater unity to our actual belief and polity, and a greater concentration of energies upon our common work. The National Council is such a body, and the service it renders our churches is worth a thousand times more than its costs. Besides this, the churches have something more to do than to reach individuals, gather and train them for their own organizations: they must reach out and lay hold on society; they must touch the life and control ideas of the community, in all those organizations in which men associate for mutual benefit and pleasure. The conversion of the individual and the building up of the local church will, indeed, do much in this direction, but not all. A few weeks ago an editorial in the Boston *Herald* called the attention of Christian churches to this work. You can thoroughly reform and uplift society, and its various organizations, only by reforming and elevating public opinion. You can fully change and purify public opinion in town, State, and nation, only by local, State, and national organizations.

Political parties have their town, State, and national gatherings as a means of securing party aims and ends, and creating public opinion in their favor. Scientific pursuits, sanitary and philanthropic theories, moral reforms, and all kinds of heresies make constant use of local and national organizations to win individual support and public sentiment. Why should not Christian churches avail themselves of a similar series of organizations, covering the whole land, in order to impress the public mind, modify its opinions, purify its aims, and plant in its various secular organizations formed for mutual benefit and pleasure the very principles and spirit of the Master? Our National Council is one of such a series of organizations. It gathers up the public sentiment and common labors of all our churches, and attempts to do its part in Christianizing the national sentiments, and in moulding public life and opinion all over the land. In doing this it justifies its claim on our support.

2. Another enforcement of the Council's financial claim on the churches lies in its *fitness* to do the work of the denomination.

The Congregational idea of Christ's church is as sure to produce local, State, and national organizations, even missionary societies,

and, in the end, theological seminaries, as an acorn to produce an oak. True, the State and national bodies were late in their development, but they came, and the others are sure to follow when the time is ripe for them. Just because the National Council is the logical outcome of our Congregational idea, it is fitted in its very nature and organization to foster the interests of the churches in each other, to broaden their views of their wide opportunities, to stimulate knowledge and zeal in the prosecution of their common work, and thus form a bond of union between churches scattered over this broad land. What the Council is fitted to do, it has in a good degree done. Since it began its services to the churches, we have grown in members and missionary operations, in the variety and extent of our benevolences, and in all that gives unity and power of influence to our common work, as we have never grown before. By its Year-Book, papers, discussions, deliverances, creed commission, and social gatherings, the National Council has done not a little to unify the denomination, increase our resources, and give us our present measure of prosperity and success, and so prove its fitness and consequent worthiness of support.

3. Its comparative inexpensiveness is another confirmation of its financial claims. To the first two Triennial Councils of 1871 and 1874, the churches, as such, gave nothing. Certain persons interested in giving larger development and efficiency to our Congregational churches generously paid the cost of these two Councils. For the expenses of the Council from 1877 to 1880, the churches were asked to contribute at the rate of two cents per member for the three years. From 1880 to 1883 we were assessed each year one cent per member, and from 1883 to 1886 the sum asked for has been two cents per member, annually, *i. e.*, about $8,000.

Contrast this with what some other denominations gave for similar services rendered by their national organizations.

As a fair sample of the expense of the Methodist General Conference, one of the Methodist officials writes that the General Conference of 1884 cost $29,085.33. Even with their immense membership of one and two thirds millions, this is about one and three quarters cents per member. The writer also intimates an annual or occasional deficit made up by the Book Concern.

The cost for the same year of the Presbyterian General Assembly was $39,167.88. To pay this, the Assembly assessed their

churches *seven* cents per member. And what is still more striking, considering the large number of their Home Missionary churches, it collected ninety-five per cent of all that was assessed.

The Assembly of the Reformed Church last year assessed its membership for its annual expenses $3.25 apiece. Hereafter they are to be taxed, in order to meet the cost of entertainment, $5.23 per member; while the utmost we have been asked to pay is one and one third cents per member each year, — less, you see, than any of the above denominations pay for similar services.

In all these cases the money is professedly paid for precisely the same general object, viz., the advancement of Christ's cause among men.

It is true these denominations seek to advance Christ's cause by somewhat different methods and on a different principle; but whatever the agency employed, the great common end is the same, and the expense less. And shall not we be as ready as they to supply the necessary means to work our agency, to push the Master's cause? In the last analysis, they carry on their work for the Master, by the principle of authority working through an aristocracy; we carry on ours by the principle of fellowship and advice, working through a democracy. And has not our New Testament church and machinery, as we call it, as much claim on us as their machinery on them, especially when operated in the same great cause, at less expense?

4. Another enforcement of the Council's claims on the financial services of the churches is found in the fundamental principle of our polity, viz., *the rule of the majority*. Notwithstanding all that may be proved concerning the need, the usefulness, and relative inexpensiveness of the National Council, some individuals may and will remain unconvinced. This is not strange. The marvel is that so large a majority of our churches and other organizations have, with increasing favor, adopted the Council as essential to our denominational work.

Those who have not adopted it, or for any reason are indifferent towards it, must conscientiously remember that by the fundamental law of our polity, viz., the law of the majority-rule, the National Council has a well-established and rightful financial claim upon every church and conference represented in the Council. To repudiate or neglect this claim is, in principle, to be disloyal to the church to which we belong, disloyal to the conference with which we are associated, and disloyal to the platform of the majority-rule

on which we stand. If we belong to a literary, social, or business organization, honor requires us to pay our dues. Churches represented in our organizations, local, State, and national, must feel constrained, by the same law of honor, to pay their share.

Still, my friends, notwithstanding this law of honor and the majority-rule, notwithstanding the churches' need of the Council for their best work, and the sacredness of the cause it serves, and the inevitable obligations of fellowship, it still remains an open secret that some of our churches and conferences have neglected both their duty and privilege in this matter. Whose fault is it? I cannot think, on the whole, it is the fault of the churches, except in rare cases.

They mean to be loyal to the Master, true to the principles of our order, and honorable to each other. They do not desire, by neglect or objections raised, to escape their full share of the expense caused by the prosecution of our work. The churches may, and do, need to have the Council's claims and the whole subject of assessments fully, clearly, and persuasively put before them. They have a right to such a presentation, and must have it before they can act intelligently. If this had been done during the last three years by the church and conference officers whose duty it is to inform and persuade the churches and conferences in this matter, if it had been done in the right spirit and with due perseverance, I have no doubt that the churches in *one* State would have paid as promptly as in any other State. It is not because the churches in Minnesota are any more noble or loyal to the denomination or devoted to the Master's work than the churches in the derelict States.

Right methods, with efficient church and conference officers of the right spirit, are sure to give as good results in one part of the country as another. The fault is not so much with our churches as with those who manage them and the conferences. If these officials do not neglect their duty and trust, under the majority-rule and the law of honor, under the fundamental obligation of fellowship and the collateral reasons enforcing it, as I believe they will not in the future, the Council will have all the funds it can wisely expend. It asks for no more. It justifies its claims by what it is and what it does. It has come to stay, because it is an essential part of our system, and will continue and increase the service it is now rendering the work of our denomination.

Fathers and brethren, I have been appointed to put before you the obligations of the churches to the National Council. I have not forgotten that there is another view of this subject. I have time only to suggest it.

Dr. Bushnell made one of his famous sermons on the idea that every obligation is a valuable privilege. To train the children and youth of this land for their places and for a greater work than we are doing, is indeed our duty. It is far more. It is a conspicuous privilege. Our greatest and most enduring possessions are in the hearts and minds, the lives and characters, of those we train. So the obligation of our Congregational churches to support this National Council in the service of themselves and their children, and of the Master's great cause in this broad land, becomes one of our great privileges, and a source of enduring possessions in the achievements and characters of those for whom we labor. Financial service means financial privilege.

REPORT ON THEOLOGICAL SEMINARIES.[1]

The Committee on Theological Seminaries has noted with interest and gratitude the marks of Divine favor manifested toward these institutions, in the steady and increasing prosperity which they report. Stretching like a belt of light across the continent, they command the deepest interest of the churches, and stand in vital relation to the success of Christ's cause in our country. It is gratifying to observe their enlarging facilities for the thorough training of men for the ministry; the high standard of intellectual discipline kept up; the provision of a special course for those who have missed a college training; the increased interest in, and opportunity for, the study of the Scriptures in the original tongues; the greater attention given to the historic aspects of religion; and the rising missionary and evangelistic spirit in some of these seminaries, where many look, not for the easiest and pleasantest, but for the neediest fields, both at home and abroad.

Deeply thankful for the progress made, and for the spiritual interest manifested in these schools of sacred learning, we suggest some points which seem important in regard to future work.

1. There is need that the churches take a livelier interest in

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filling these seminaries with men to be trained for the ministry. The question of ministerial supply is imminent and pressing. The churches already existing, and the new fields rapidly opening both at home and in foreign lands, call urgently for men. The harvest is plenteous; the cry is for more laborers. The population of our country is increasing by millions; our ministry increases but by tens and twenties. While there is a gratifying increase in the number of students in several of our seminaries, they could easily, with their present equipment, care for twice as many. One young pastor, resigning his charge some months ago, left six young men in his church preparing for the ministry. It is a good suggestion of one of these reports, that each delegate in this Council may undertake to secure at least one new man for the ministry during the coming year.

2. A new and very important feature, in some of these seminaries, is the training of ministers for our foreign population, which, if it is to be a safe element in the country, must be not only Americanized but Christianized. Oberlin has six Slavic students, preparing for work among Bohemians and Poles. Chicago has eleven German students, thirteen Dano-Norwegians, twenty-four Swedes, or fifty-four in all, in preparation for work among those of their own nationality. They can speak to the heart of their people as no one else can; and they can be trained in our seminaries, with their complete equipment, as they cannot be in smaller institutions formed exclusively for them. There is great mutual advantage in having these men taught in close contact and union with our own native-born students. The exigencies of the home-missionary work, and the needs of our country, already feeling the peril of the floods of immigration, call for emphatic indorsement of this new feature of work, and for special endowments to sustain it.

3. While we would maintain the highest standard of thorough theological and scholastic training, we would emphasize the practical side of ministerial preparation. Young men should be constantly reminded that they are in training for *ministry;* that they are to deal not only with books and theories, but with people, and that they must master the art of dealing most sympathetically with men. Our seminaries are to keep close to the churches, studying the practical problems of parish life, and training their students for the administrative side of the Lord's business. We need not only sound thinkers and strong preachers, but men of

executive skill and energy and wisdom, who can plan and direct successfully the manifold work of a church. While our seminaries have done much in this line, we would urge increased attention to this practical training.

4. Not only should the evangelical spirit be kept warm and vigorous in these institutions, but they should train ministers for evangelistic service. We are called to the saving of the world through the conversion of men to Christ. We need for this, not merely those honored men who give themselves wholly to special work as evangelists, but the preparation of all our ministers for evangelistic work. Unusual success in this line may depend partly upon peculiar gifts and temperament, but we may expect larger ingatherings in the regular ministrations of our pastors, when this aim is kept steadily before them in their preparation, and when they receive special assistance in fitting themselves for it. Our seminaries are the proper places in which to give and get this aid. Why should special Christian training schools be called for to fit preachers to win men to Christ? One seminary has already taken steps toward forming a special evangelistic department. We would suggest the value of lectures from those who have had large experience and success in this particular work; of training in the study and handling of the English Bible with special reference to its use in evangelistic work; and of securing for our students, so far as possible, some practical experience in such work before the completion of the seminary course.

Respectfully submitted,

GEO. F. PENTECOST, *Chairman.*
HENRY M. TENNEY.
CHARLES H. RICHARDS.

STATEMENTS OF THEOLOGICAL SEMINARIES.[1]

ANDOVER.

This ancient institution, since the reorganization of its Faculty in 1883, has been gradually recovering the ground lost by the retirement of some of the older professors. During the transition period, some departments of instruction were not working, and the few students in attendance were not separated into regular classes. In 1882 no junior class was organized, although a few men were registered as juniors; and in 1883–4 no lectures were given to the senior class, although a few students, ranking as seniors, were completing their studies in connection with the other classes. It was under these conditions that the Faculty, having had an accession of five instructors, resumed the prescribed work of the seminary. We began three years ago with thirty-two students, of whom only twenty-six were in the undergraduate classes. The next year the whole number had increased to forty-two, of whom thirty-six were in the undergraduate classes; and last year the number had still further increased to fifty-eight, of whom forty-six were in the undergratuate classes. There is, thus far in the present seminary year, a slight increase in numbers over last year.

A growing interest is manifested in the advanced studies which are provided for theological graduates. Last year there were twelve men in the advanced class, — the maximum number that can be received, and representing five seminaries.

The first appointment on the Winkley Fellowship was made from the graduating class of 1886. The incumbent receives six hundred dollars a year for two years, and prosecutes special studies, in this or other countries, under the direction of the Faculty. A similar fellowship has been established by the seminary, so that an appointment for two years can be made from every class.

A series of lectures on the comparative history of the Greater Religions was given in 1884 by Principal Fairbairn, of Airedale College, England, and it is expected that he will deliver a second series on the same subject next year. A course of lectures of exceptional value, on the relations of Christianity to Jurisprudence, was given last spring by Prof. Theodore W. Dwight, of the Colum-

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bia Law School. There has been during the last year a marked development of the missionary spirit, due in part to the meeting of the American Board in Boston, in October, 1885, and to the visits of Mr. Neesima and other missionaries who had several conferences with the students. As one result of this missionary revival, several have chosen the foreign service in Japan and India. At the present time nearly every student is an active member of the Missionary Society of Inquiry.

The Seminary lost a faithful and devoted friend in John L. Taylor, who died Sept. 23, 1884. As treasurer of the institution, and afterwards as Professor of Theology and Homiletics in the special course, his active service covered a period of twenty-seven years. No other changes have occurred in the list, either of the retired or of the active Faculty.

GEORGE HARRIS,
For the Faculty.

ANDOVER, Oct. 9, 1886.

BANGOR.

THE Faculty of the Bangor Theological Seminary regrets that it will be impossible to be personally represented at the coming session of the National Council. They are happy, however, to have the opportunity to send their fraternal salutations, and to make brief report of their work.

This work has some peculiar features. Maine is largely a missionary field, and the work of the Maine Missionary Society could hardly go on without the aid of the Seminary. But our graduates are by no means confined to the limits of Maine or even of New England. The great call from the Far West reaches even to the Far East, and a large proportion of our graduates are drawn thither.

A member of the last class has gone to Utah, to begin his ministerial life in a new field where no missionary had before entered. Pressing calls are also made upon us to supply the spiritual destitution around us, by accepting and preparing for the ministry young men of gifts and promise who are not liberally educated. But in doing this, we strenuously insist on evidence of a degree of mental culture that shall afford a good working basis for successful theological study; and our courses of instruction in all the departments are arranged to meet the needs of the most advanced students,

and to exact and insure a thorough mental discipline. But the chief aim of our work is to develop in our students an earnest evangelical temper, and to make them plain preachers of the Gospel. It was for this object primarily that the Seminary was established; and the spirit of the founders, and of the noble men who have adorned the chairs of instruction in past years, still exists among us.

The present year has opened propitiously, with thirteen students in the junior class, and thirty in all. And yet, as we look over the field white unto harvest, and as we receive urgent calls for help to which we cannot respond, we are led to ask why it is that so few young men offer themselves for the ministry from our Congregational churches and households. No subject more important can command the attention of this body of delegates of the Congregational churches of the United States, than the one just suggested. The financial needs of the Seminary have led recently to an earnest effort on the part of the Trustees and of the Faculty to obtain an increase of its funds. This effort is not yet fully successful. It is with regret that we are compelled to say that unless the Seminary shall be able to secure considerable financial help, its work will be seriously crippled in the future. In conclusion, it is with great satisfaction that we are able to point to more than four hundred living graduates, laboring in the ministry in different parts of our country and in foreign fields, and to the faithful work they are doing. It is pleasant thus to be reminded that every Christian worker, wherever stationed, is working somehow co-ordinately with all other Christian workers. Our seven Congregational seminaries are widely scattered over our broad land, too far apart to have close relations with each other; but their graduates are mingled together everywhere, East and West, North and South, showing that the work of all these seminaries is really one, and that the welfare and prosperity of each is a matter of interest and concern to all. We trust that the present meeting may stimulate the feeling of unity in the Congregational churches and seminaries throughout the country, and that the principle of ecclesiastical liberty and independence, so earnestly cherished among us, and so worthy to be defended, may not lead us to forget that new power is developed from union of forces in a common cause.

In behalf of the Faculty,

LEVI L. PAINE.

CHICAGO.

If this National Council were to accomplish no other work than to give an impulse to ministerial education, which should supply a sufficient number of candidates for service among our home and foreign populations, it would be one of the most marked and useful Councils of the century. It can do this. It is in the hands of the Christian ministers and laymen here present to introduce a new era in the preparation of candidates for the ministry. When a young pastor resigned his charge some months ago, there were four young men in his church not quite ready for college, who were contemplating the ministry. It is possible that each delegate here present may be instrumental in securing at least one good man for the ministry during the coming year. The need is imperative. Our population has been increasing by millions during the past two decades, but there has not been any corresponding increase in the number of candidates for the ministry. This subject demands the most serious consideration of this Council.

A theological seminary for our work in the Interior was deemed a necessity by several godly men over thirty years ago, who, in different States of the Northwest, without any knowledge of each other's thoughts, were praying over this great subject. Almost simultaneously the matter was discussed, without previous conference or agreement, in several State associations. The result was Chicago Theological Seminary, which, after much discussion, was brought into direct connection with the churches as the best guarantee for its usefulness and purity in doctrine. Half of its board of directors, as is known to many, is chosen once in three years at a triennial convention held in the interest of the Seminary, and mainly for this purpose, which is composed of pastors and delegates from twelve States and Territories of the Interior, beginning with Michigan and Indiana on the east, and extending to Colorado and Wyoming on the west.

Incorporated in the year 1855, on the liberal basis that it should be free to students of all evangelical denominations, it was opened for instruction in 1858. It was an essential part of the plan of the institution that theory and practice should be combined; that there should be an arrangement by which students should not only enjoy the advantages of the seminary course, but also that during

a considerable part of the seminary year they should be associated, in reading and religious activity, with pastors on the field. Thus it was thought that a useful combination of scholastic and practical methods might be secured, and that, in this way, for a part of each year, there might be a return to the old plan, once so common in New England, of students preparing for the ministry with successful pastors. The details of the plan could not be carried out, but the four months' vacation is usually spent in some form of religious work by our students, while they give attention to various branches of study assigned by the Faculty.

Another essential feature of our Seminary was that there should be special provision for the training of a class of men who gave promise of becoming useful ministers, but who, on account of age or other reasons, could not take the college course.

The Seminary has now been in existence twenty-seven years. It has had in all about six hundred men under instruction, of whom nearly three hundred have graduated; of the latter, more than twenty have entered the foreign-missionary field.

The Seminary at its very beginning, with reference to its course of instruction, was modelled after the highest type of New England institutions. Under an unusually able faculty, drawn from Amherst, Yale, and Dartmouth, it achieved almost immediate success. The total average yearly attendance during the first ten years of its existence, from 1858 to 1868, was thirty; of these, twenty-five were regular students, and five were special. During the second ten years, from 1868 to 1878, the average was forty-six; of these, thirty-two were regulars and fourteen were specials. During the last eight years, the average attendance has been forty-eight; of these, twenty-eight have been regular students, and twenty have been special. Thus, while there was an increase during the second ten years over the first of sixteen, the increase of the average attendance during the last eight years over the second ten has been only two.

Meanwhile the population, and the spiritual needs of the country, as have been said, have been increasing at a marvellous rate.

At this moment nine of our home-missionary superintendents in the States of our constituency report that they need an aggregate of one hundred and eighty men; that one hundred and sixty-nine have come from other denominations to teach new and struggling

churches the principles of Congregationalism; and eight superintendents report that one hundred and twenty-nine ministers have had neither collegiate nor theological training.

With some brilliant exceptions, it is a mistake for our brethren to come over from Great Britain expecting to find fields in our churches to which they are not adapted. With the same exceptions, it is a mistake to put so many men from different denominations into our ministry. It is a mistake to put so many uneducated men into our ministry. It is a great mistake to lower our standards for admission into our ministry. Where is the relief? In our theological seminaries. Young men should be encouraged to believe that the most thorough education is needed for work on the frontiers. One of our ministers in a distant Territory said he found six college graduates among a congregation of cowboys. Men are not to be won and held except by ministers that are well prepared. Chicago Theological Seminary has always aimed to maintain a high standard of scholarship in all its departments. It has been no uncommon thing that men have left on account of the rigor of its course, or in coming to it *ad eundem* from the regular course of other institutions, have dropped into the special. It is the aim of the Faculty to exclude incompetent men who seek to enter the ministry through its halls, and to raise the standard in all the essentials of theological education. We need a much larger supply of students for the regular course. Our Western colleges, with some exceptions, are not sending as many men into the ministry as is desirable. The question needs to be brought home frequently to students by their college professors, whether they are not called to be ministers. If all our Western colleges were to send fifty per cent of their graduates into the ministry, the supply would be inadequate.

Our special course is not designed for men who ought to study in college, and who have not grit and grace enough to get a college education; but, as has been remarked, for those exceptional cases of men with families, or who are so advanced in years that they cannot undertake a collegiate training. This course is a concession to the needs of our constituency. Candidates for it are expected to have a good common English education. The course covers three years. Some of the most useful and effective of our alumni, ministers and evangelists, are graduates of this department. All that is possible or desirable in any evangelistic school could

easily be arranged for in connection with it, and we hope the churches will supply the funds for this purpose.

Indeed, the special department might be considered as forming a second seminary. There is this advantage in our work, that we have five seminaries combined in one. We claim to have the most economical and effective plan that can be devised. Among the Presbyterians and other denominations it has been customary to have separate institutions to prepare ministers for work among the foreigners. The Presbyterians, for example, have one German seminary at Bloomfield, N. J., and another at Dubuque, Ia. In order to establish these institutions, separate buildings and endowments have been required. These must necessarily involve a large expense.

Our denomination until recently has not inclined to undertake work among our foreign populations in any systematic way, although we have had quite a number of German churches. They have not heretofore increased to any considerable extent, because we could not secure the right pastors to serve them. The majority of our people have thought that the Gospel should be preached to foreigners in English; but the results from such preaching have been comparatively small in bringing persons of foreign birth into our churches.

Four years ago we were led to open our seminary for German students, and arrangements were made to train them to preach in German as well as in English. There have already been four graduates from this department, and we now have eleven students connected with it, not to speak of the promise of others yet to come, — a larger number than has sometimes been in attendance at the Presbyterian seminary at Bloomfield, N. J. The students in this department, as has been intimated, are Germans, not merely in name but also in spirit. As such they will be able to speak to the hearts of Germans as an American could not, even if he knew the German language. They also have the opportunity to labor among the Germans of this city. We consider it fortunate that in connection with this department we are able to enjoy the services of Rev. George E. Albrecht, superintendent of the Home Missionary Society. We hope that the preparatory school at Crete may be so officered and endowed that it may do effective work in training young men for this department.

We also have a Dano-Norwegian department, begun two years

ago in response to what seemed to be a providential call. There are now thirteen men in connection with it. The instructor at the head of it, Prof. P. C. Trandberg, was the apostle of free-church principles in Denmark for many years. He has recently published a pamphlet setting forth the principles and history of Congregationalism, which has been circulated by thousands in the Old Country as well as in America. The day is doubtless approaching when, notwithstanding the warnings of our Lutheran brethren, churches with free-church principles will be formed among Danes and Norwegians.

Our Swedish department has been in existence a little more than a year, and numbers twenty-four students. It is mostly made up of members of two or three different wings of free Swedish churches. Our object is not to make these students Congregationalists in name. They are so in reality, as Mr. Montgomery has already shown. The work is in charge of a competent, evangelical man, Professor Risberg, who, during the past summer, has visited and addressed ninety-two Swedish congregations or settlements in ten different States.

We see in the grouping of this work in one institution, not only the utmost economy, but the realization of Christian fellowship. It is well for these brethren that they should know our American students, and it is well that our American students should know them. It will aid greatly in the work of the future if the prejudices of nationality can be broken down. We believe that our American graduates, who have lived with these brethren for three years, will have a warm side for foreigners, and know how to work with them and for them.

The interests of our churches of the Interior require that we should have not less than three hundred men in our Seminary, two hundred Americans and one hundred foreigners. If this result is to be secured, more Christian young men must be sent to the colleges, and more from the colleges to the seminary.

We are sadly crippled for want of funds. Our obligations this year are $16,000, including $1,200 interest, and a payment of $4,000 on lots for which we have bargained. We are seeking an additional endowment of $350,000, of which $60,000 has been pledged if we can secure the whole amount. We are in great need of new buildings. Some of our lecture-rooms are altogether too small for the classes that are flocking to them. Our present dor-

mitories are packed to their utmost capacity, and we have to hire rooms for about thirty students outside, and have no money in prospect to pay the rent except as God touches the hearts of his servants.

While we must rely largely on the States of our constituency, our foreign work is national. It concerns the whole country. We have in Chicago, by reason of the presence of these foreigners in large numbers, the best place to train a ministry for our foreign population.

Why would not this Council secure a good end if it were to put us in the way of doing this work, which is so urgently needed? It is a great opportunity that is offered here to men of means. Why should they not see it and improve it?

Respectfully submitted in behalf of the Faculty,

SAMUEL IVES CURTISS.

CHICAGO, Oct. 13, 1886.

HARTFORD.

PRESENTED BY GRAHAM TAYLOR.

PEACE and prosperity have attended the Seminary, and the life and health of every one connected with it have graciously been preserved since it last reported itself to this Council.

By an act of the State Legislature, the name of the institution has been changed from "The Theological Institute of Connecticut" to "The Hartford Theological Seminary," which now conforms to its present location and popular designation.

The Semi-Centennial Anniversary of the founding of the Seminary was appropriately commemorated in May, 1884.

The historical review of these fifty years of its life and growth was prepared and presented by Prof. William Thompson, the venerable dean of the Faculty, who, as student and instructor, has been officially and vitally connected with the Seminary during the whole period of its existence.

His address, with papers upon special features of the history of the institution, biographical tributes to its honored dead, letters of affectionate reminiscence from its alumni in their fields of labor at home and abroad, and the fraternal greetings of its sister seminaries, were published in a memorial volume.

The eightieth birthday of Dr. Thompson was affectionately commemorated two years later by his official family and a few personal friends, who, to his surprise, gathered about him to tender their personal congratulations, present the remembrances of absent friends, and mark the occasion in the history of the institution by the presentation to the Seminary of $10,000, as the endowment of the *William Thompson Fellowship*, the benefit of which is proffered as a rule to graduates who show the highest general proficieney in the studies of the course, for the purpose of enabling them to pursue their theological studies two years after graduation, at home or abroad.

Worthy of such commendation are the guileless character and faithful services of the venerable and venerated teacher, who was said (by Prof. Park) to have taught longer in a single department than any theological professor in Europe or America; the term of whose teaching exceeds, by from one to fourteen years, the whole periods of the active service of such patriarchal professors as Moses Stuart, and Leonard Woods, Enoch Pond, Archibald Alexander, and Samuel Miller and Tholuck, and is exceeded only by two years by the unprecedented term of Dr. Chas. Hodge's fifty-six years of service. Under his teaching more than five hundred students have sat, and to him it has been given to see a growth as great as that from the institute of East Windsor Hill to the Hartford Seminary. In hale and hearty old age, his bow abides in strength with the growing family of youth among whom he lives and labors in the school of the prophets who, with the generations who have preceded them, rise up to call him blessed.

Besides the fellowship mentioned, prizes are offered as follows:

The Hartranft prize for the best essay upon some foreigh missionary theme, from a member of the senior class; the Bennett-Tyler prize for the best essay upon an assigned theological theme, from a member of the middle class; and a prize to that member of the junior class who shall make the greatest absolute progress in the study of the Hebrew language.

The *Carew Lectureship* has been ably filled by eminent men with treatises upon their specialties, notably by Dr. A. J. F. Behrends, who, during the past year, delivered a course of lectures on "Socialism," which was prepared and presented upon this foundation.

Since the last report of the Seminary to this Council, an *Associate Professorship* of *Ecclesiastical Music* has been established, and Prof. Waldo S. Pratt has successfully inaugurated the teaching of the new department. Instruction is given in musical theory, harmony, and sight-reading, upon the history and liturgical position of church music, and in the history and criticism of hymns. Individual instruction and drill are given in vocal and instrumental music. General musical culture and practice are also afforded the students by their admission to membership in the "Hosmer Hall Choral Union," which is composed of two hundred voices, conducted by Prof. Pratt, and trained to render the highest classical music, including the great oratorios. The practical results already attained in the newly established department promise better things for the conduct of worship in our churches.

In voice culture and elocution the students enjoy the thorough and successful training of Prof. F. C. Robertson, of Boston.

The Library now contains 42,300 volumes, and its use by the students is not only encouraged, but to some extent required by the methods of teaching in the several departments throughout the course.

The number of students reported as in attendance upon the last seminary year was fifty. All but three of them pursued collegiate courses, and of the remainder, but two were without graduate degrees. Eighteen colleges were represented on the seminary roll.

The attention of the National Council is respectfully called to the fact that in repeated instances young men dismissed for incapacity or less creditable causes have received license and ordination from Congregational councils. When such candidates, without the customary testimonials, receive the sanction of ecclesiastical bodies, their teachers are liable to be unjustly held responsible. In questionable cases of this kind, Christian comity would be maintained, and grave evils would be avoided, if a few questions were asked of parties ready to give reliable information.

Two years ago a *Lectureship* on *Foreign Missions* was endowed, and the Rev. A. C. Thompson, has delivered the first two courses of lectures for which it has provided. The lectureship was established with the hope that its endowment would ultimately grow into a foundation for a *Department of Evangelistic Theology*, which may be devoted to the history and science of missions, foreign, home, and city.

The local mission work affords every student the opportunity, which almost all of them faithfully improve, for practical training in city evangelization.

At the opening of every year they are called upon to volunteer for weekly service. Such as respond are grouped together, according to their natural association with each other, and are located according to their expressed preference for either of the several departments of tenement-house, neighborhood, chapel, or church work, each of which requires personal contact with the needy classes, house-to-house visitation, and participation in, or leadership of, evangelistic meetings, all under the direction of, and in company with, the men who have the oversight and do the practical work of "The Pastors' Mission."

This year they have grouped themselves into "bands," bearing the names of the localities in the city which they have chosen as their fields of labor, some of which are as good fields for their services and training as Iowa and China proved to be to those historic bands of men who called themselves by their names.

To their faithful and loving service the city of Hartford is already greatly indebted, as many rescued souls will be to all eternity. While there is not a man of them who will not do better for his own parish, East or West, for having done for the least and lowliest there, what the Master takes as wrought upon him. In the contact of her sons with the people, Hartford Seminary rejoices not more than in the close relation which she herself bears to the churches, through the Pastoral Union, which puts all her interests and control in the hands of their pastors, who thus unite to maintain and govern their own School of the Prophets.

OBERLIN.

Reverend and Dear Brethren, — The Faculty of Oberlin Theological Seminary are thankful for the recurrence of this privilege of reporting again to the honored representatives of the churches of our order. Since our last triennial report, the Seminary which we represent has been prospered in every respect. But one change has occurred in its faculty. Prof. Judson Smith was called two years ago to share in the administration of the affairs of the American Board at Boston. His acceptance of that

responsible position left the chair of Church History, which he had so ably filled, vacant. We were so fortunate, however, as speedily to find one who seemed to have been providentially raised up to take his place. Prof. Frank H. Foster, who succeeded Prof. Smith, is an honored graduate of Harvard College and of Andover Seminary, and a Doctor of Philosophy of Leipsic. He had had experience as a teacher in the Annapolis Naval Academy and in Middlebury College, besides the experience of a pastorate for two or three years. Prof. Foster has now for two years devoted himself with rare enthusiasm and success to his work with us. In addition to his wide attainments of learning, he proves himself to be most thoroughly in sympathy with the deep religious spirit of our institution, which is our richest heritage from the preceding generation. We are happy to report also a gratifying increase in the facilities for study which we are now able to offer young men pursuing a theological course. In addition to the growth of the general library of the college, which is open to all students, between three and four thousand dollars have recently been contributed for the special addition of theological reference books, so that now both professors and students are well provided with the means of original and extended investigation. Special attention in this direction has been given to collecting the literature bearing on the history of New England theology.

We are wont also to regard the growth of the other departments of the institution as of great indirect advantage to theological students. The presence of a thousand students pursuing literary studies and brought in close association with the theological department is in itself a most valuable means of education in important matters that cannot be imparted in the class-room. We are glad to be able to say that the college in all its departments was never more prosperous than at the present time. Especially is it proper to note the growth of the conservatory of music, in which the cultivation of sacred music is a specialty. Probably there is now no other place in the world where a theological student can so easily extend his knowledge of sacred music, both as a science and an art, as during a course at Oberlin. The opera and the large orchestra are beyond our reach. But the organ and the grand chorus, which must ever be the predominant elements in sacred music, are pre-eminently at home with us. Among our thousand students of both sexes, a chorus of between one hundred

and two hundred voices can be maintained in great perfection; so that the rendering of the grandest oratorios is a regular feature of our student life; while the daily assembly of the students of both sexes for prayers in the chapel affords opportunity in the singing of a hymn for illustrating the most satisfactory effects of congregational music. We believe Oberlin has a special mission in the elevation of music in all the Sunday schools and congregations of the land. Into this musical atmosphere, created by the conditions of the place, and purified and invigorated by the skill of the able director of the conservatory and his corps of assistants, the theological student is immediately introduced upon coming to Oberlin, and in it he lives as long as he remains in the town.

An important change has been made in our course of study, to which there should be allusion. Hebrew has been made elective, and the hours and courses of the several professors so arranged that the student can take, if he so chooses, a more extended course in any special department than formerly. This change has not been made because less attention is paid to Hebrew than formerly, but because more attention is given to it. Those who so elect can now get twice as much Hebrew as formerly; while the few who find language study specially hard, and ordinarily act as a fatal drag on a class, are amply provided with other studies more profitable for them. Hebrew is now an elective study in the college also, and the student who has taken it a year in college, can enter our seminary and find classes in Hebrew to occupy his full time in that department in advanced study of real Hebrew exegesis. One of our students has, this past year, read his Hebrew Bible through without neglecting his other studies. There is now genuine enthusiasm in the study of Hebrew on the part of those who elect it. Nor is there any disposition, among those really competent to take Hebrew, to omit it.

As now arranged, there are in our course 485 hours of required studies. The student is required to take 135 hours of New Testament Greek; 150 hours of Systematic Theology; 130 hours of Church History; 75 hours of Homiletics; besides courses of lectures on Science and Religion, and a course on Modern Scepticism, with rhetorical exercises during the whole period, and a thorough course of instruction and criticism in Elocution. In addition, there are 1,220 hours of instruction provided in more advanced studies, from which the student must elect 565 hours to complete his course.

If he has not elected Hebrew, he is required to elect the course of sixty hours in Old Testament introduction and theology. Among the elective studies are: a course in Aramaic, and Septuagint Greek; an alternative course, covering in two years all the Epistles in the New Testament; in history, separate courses respectively in the History of New England Theology, Modern German Theology, the System of the Church of Rome, the History of Doctrine before the Reformation, the History of Doctrine since the Reformation. A course of lectures is given every alternate year by Rev. Dr. Ross on Church Polity. In Homiletics, Professor Currier gives 130 hours additional to the required amount on various practical matters relating to preparation for the pulpit, and church organization and administration.

In response to the urgent entreaties of Rev. H. A. Schauffler, we have added a Slavic department for the special purpose of training laborers among that numerous and growing element in the country. There are special difficulties in the prosecution of this part of our work, arising from the scarcity of educated Slavs fitted in character to pursue theological studies; and from the lack of properly qualified persons to give instruction in the Slavic language. During the past year we have had all the pupils of this class that could be found in the country, viz., five. This year there are five on the ground, besides an educated Slavic teacher, who is studying theology in the regular course. Small as the department may seem, it is believed that we have given all the instruction that any candidates of that class were prepared to receive. The progress of the Slavic students has been such, that Mr. Schauffler has derived important aid from them this summer past in his numerous open fields of labor. As intimated before, we have now secured a competent Slavic teacher, Mr. L. F. Miskovsky, B. S., to assist the instructor in English who has had them under charge during the past year. The cost of maintaining the pupils is $200 each per year. The salary of the teacher last year was $400. This year the salaries of the two teachers will be $1,000. As the Slavic department is without permanent funds, it is dependent for support upon annual contributions. Our facilities for doing the work with economy are, we believe, unsurpassed. We are likewise happy to record the fraternal comity existing in this matter between ourselves and the Theological Seminary at Chicago. They, having entered upon the pressing work of training pastors for the increas-

ing number of German and Scandinavian churches in the Northwest, were also considering the addition of a Bohemian department. But upon learning the extent and success of our Slavic work in Oberlin, the Chicago brethren withdrew in a fraternal spirit from the field, and gave us assurance that they would not start a Bohemian department without consulting us and securing the consent of the Home Missionary Society. This will prevent double appeals in aid of a work that is not likely to be greater than one seminary can do.

The attendance upon our classes during the past year was larger than in any recent year, viz., fifty-four. This year there are fifty-two on the ground. These students come from twenty-five different States, Territories, and countries. Twenty-nine of them have had a full college education, and the others have had sufficient academic education to pursue the studies with advantage. We feel it important to emphasize the fact that our patronage is far from being local. The aid rendered to students in Oberlin Seminary is not for the advantage of Ohio in particular. The students neither come from Ohio in large proportion, nor do they settle in that State in undue numbers.

Of our needs a word should be said. We have no adequate beneficiary funds; hence we are in constant solicitude lest our means for aiding deserving students on the ground shall fail, so as either to impose hardship upon them, or to cut short their course. The lack of sufficient beneficiary funds tempts many of the best students to overtax their strength in efforts at self-support, and in some cases prevents their deriving the full benefit from the literary advantages which the Seminary affords. We ask, in view of the catholic character of our work, that our beneficiary funds be largely increased. The recent erection of a fire-proof library building also invites contributions of rare and valuable books to its safe-keeping. Still larger gifts are also needed for the increase of the general library. All of which is respectfully submitted.

G. FREDERICK WRIGHT,
For the Faculty.

PACIFIC.

Dear Brethren, — As it has been desired of us that the Pacific Theological Seminary should appear before you in writing, the Faculty of the Seminary respectfully present the following report.

During the last three years there have been connected with the institution twenty different men as students; eleven different men as occasional lecturers; and three men as members of the Faculty of Instruction; one of them, however, having served but two years, as yet. Seven have graduated from the Seminary in these years, and five have left temporarily, or otherwise, without completing their course of study. The new study year begins with ten young men already in attendance. One or two more may yet come.

The average number of graduates from the regular courses has, hitherto, been but two each year. Most of these have proved worthy and valuable men, and are doing Christian work valiantly, at home and abroad, the majority of them in California.

Our work is carried on amid the embarrassments which grow out of the several facts, that we have no distinctly Christian college in the denomination to serve as a feeder; that the idea of the "higher education," in none of its forms, is a popular one, most of the young men rushing from the secondary schools into secular callings, or thronging the avenues of "business"; that the number of our churches is relatively small, and their membership very limited, in the average; that the population traditionally belonging to us scarcely exceeds a hundred thousand (the State's million belonging, one half to foreigners; and the Protestant and American half, to the various denominations of our land); and that the Seminary is but slenderly endowed, and otherwise but partially equipped for its work.

But we have for our encouragement the fact of an experience of difficulties, out of which our deliverance was so signal as to forbid our fear of any probable failure; the fact that the institution is the child of the churches, born in prayer, and cradled in faith, and more and more loved and cherished; the fact of a small increase in our numbers and of some additional scholarships, the last three years, together with donations to the library; the fact of a more rapid growth in the membership of our churches, and of the incoming of a better class of people into the State; and the prospect of a growth and development of the State, in the near future, surpassing calculation, to swell, by and by, into millions of people with boundless resources.

For ourselves, we must be content with the day of small things and the labors of pioneers, — if anything can be small in a sphere and position like ours. Our reliance is chiefly, as it should be,

upon God; we have, also, much to hope for from the churches of the Pacific Coast; and we have some confidence in ourselves. Nevertheless, we desire not to be isolated, and wish to have every possible feeling of distance and separateness overcome. We hope, therefore, that you will interest yourselves in our welfare. We crave your sympathies, fellowship, and prayers. We invoke upon your deliberations the benediction of the Highest, with the gift of wisdom immortal.

JOSEPH A. BENTON,
GEO. MOOAR,
ISRAEL E. DWINELL,
} *Faculty of Instruction.*

OAKLAND, CAL., Sept. 22, 1886.

YALE.

THE Faculty of the Yale Theological School have requested me to present a brief report respecting the state of the institution under their care. During the last three years, important changes have taken place in the board of instructors. The vacancy in the chair of Homiletics has been filled by the appointment of the Rev. Lewis K. Brastow to this post. A new chair of Biblical Theology has been founded and filled by the appointment of Rev. John E. Russell. The place of Dr. Dwight, on his recent accession to the presidency, has been supplied by the election as Professor of New Testament Exegesis, of Rev. George B. Stevens. Professor Harper, recently made University Professor of Oriental Languages, gives a part of the instruction in Hebrew, in the Seminary, in connection with Professor Day.

The number of students has ranged between one hundred and one hundred and twelve. The fourth-year or graduate class has comprised a small body of students, from six to twelve in number, who have made excellent proficiency in their studies. A very gratifying degree of religious earnestness has prevailed in the Seminary. There has been, especially in the last year, an uncommon interest in the cause of missions. The place of the Seminary in relation to the university, and its importance in the general academic system, are every day becoming more apparent.

G. P FISHER.

REPORT OF COMMITTEE ON THE STATE OF THE CHURCHES, AND MINISTERIAL SUPPLY.

PART I.

BY GEORGE R. LEAVITT, D. D.

Will the Interests of our Congregational Churches be served by a Relaxation of the Customary Tests for Admission to Church Membership?

A REFERENCE to the history of this question as one of the topics before the Council is important as a preliminary to its discussion. Three years ago the reports from our churches indicated an exceptionally low rate of increase. This fact was viewed with a natural solicitude. Explanations of it were sought. One explanation, offered with much confidence, was that our customary conditions restricting admission to church membership were unwisely severe. Many seemed inclined to a view presented with great plausibility. Others, while seeing no light in this direction, were willing to have the question discussed. A committee was intrusted with the service of making a report at the present meeting.

It is to be assumed that we all, with whatever differences of view upon a question so noticeable in its practical issues, are both sincere and open to conviction. We wish to get at the truth. We are consulting for the large and permanent interests of the Church of Christ. We take for granted, in the statement of the question, the existence of tests of Christian character in so general use with us that they may be called the customary tests.

I. Our Customary Tests.

For intelligent discussion it is desirable that we have these clearly in mind.

The tests in use with us are of two classes: doctrinal, and of experience. The doctrinal tests include brief statements upon the fundamentals of Christian faith, viz., the nature and attributes of God as one and as three; upon the Scriptures; upon the work of Christ, and of the Holy Spirit; upon sin; the way of salvation; the new birth; the church and its sacraments; the resurrection, and

the awards of the judgment. The test of experience, embodied in our church covenants in distinction from our creeds, requires a sober, righteous, and godly life, and faithfulness to the duties growing out of church fellowship, of love, charity, sacrifice, service. In some churches the creeds enlarge upon particular points, as the trinity, the inspiration of the Scriptures, the atonement, the future state. In some there are specifications of conduct which are forbidden; *e. g.*, in times of heated conviction, anti-slavery and temperance clauses have been introduced into our covenants or by-laws; and also restrictions upon particular forms of amusements. But as thus embodied these are not customary tests. It should be stated, however, that we employ, in addition to those which are formulated, unwritten tests. In the examination of candidates for membership, — in former times before the entire church, in more recent times before our church committees, — we question them upon their experience in conversion. It has been customary to require in examinations some full and particular evidence of conviction of sin and its doom, and of need of the efficacy of the sacrifice of our Saviour to remove sin, upon condition of repentance and faith; of the renewing agency of the Holy Spirit; of the irreversible awards of the judgment; of eternal death to the wicked, and eternal life to the redeemed.

It is customary with us, also, to have the life of the candidate scrutinized. Our standard has been high. While there is local laxity, probably it may be assumed true of our churches at large that they would decline to receive as members, persons who insist upon the liberty to dance, to play cards, to attend the theatre and the opera, to engage on the Lord's day in employments which are not works of mercy or of necessity, to indulge in any use of intoxicants as a beverage. Perhaps this statement is sufficiently clear and full to bring before us the customary tests restricting admission to our Congregational churches. The question before us is: Will it be wise to modify these tests? It is to be observed that the question is not whether, in our judgment, a person can be hopefully a Christian who is not able to meet these tests, but rather whether we should shape our terms of admission in especial view of an assumed class of such persons? Or, rather, again, it may be said to be, whether we ought to recast our tests in such a manner as to secure a greater certainty that we do not turn any true Christian away, even at an involved addition of risk of receiving to our

membership, in increased numbers, two classes of persons, — the unconverted and the inconsistent.

Once more: the question is not whether exceptions may be made occasionally, or even frequently, in the application of our tests, on the lines both of doctrinal and experimental scruples, with advantage to the individual and to the church, but rather it is whether we shall make our exceptional action our rule. Therefore, if it could be shown that in instances our tests have been pressed unwisely, or relaxed advantageously, it would not, on the simple ground of such facts, be proved, or begin to be proved, that our traditional custom should be changed. In discussing this subject we need a candor, a freedom from all bias, a conciliatory temper, which are conferred by the Holy Spirit. Without a due regard to these spiritual conditions we shall not be open to conviction, and injury instead of benefit may result from the renewed agitation of this grave question. May God direct us that we take heed how we speak; and, a point upon which the Scripture lays even weightier stress, how we *hear!* My brethren, what if we always heard aright — especially in times of religious agitation — the Divine voices and the voices of our brethren!

II. Reasons for Modifying the Tests for Admission to Church Membership.

(1.) The doctrinal tests require too much intelligence in the candidate. Not only are they beyond the comprehension of children, many older persons lack the mental grasp necessary for an honest affirmation. There are scrupulous persons, also, of great intelligence, who shrink from giving their subscription to certain statements embraced in our creeds. We ought not, it is claimed, to insist upon conditions which strain either the understanding or the scruples of those upon whom we would impose them. But we shall be certain to exclude from the church persons whom we ought to receive.

Without important modifications in our tests, truly converted applicants will be refused the highest Christian privileges.

(2.) The practical tests, it is urged, require too great self-denial. There are such differences of opinion concerning amusements, concerning the use of the Lord's day, concerning temperance, and other reforms, that it is wise to leave particular decisions in this entire region to private conscience. That is, if one claims

to be a follower of Christ, and if we are reasonably convinced by his statement of experience, we should receive him, though a moderate drinker, — and why make this limitation of moderation, one might question, — or a card-player, a play-goer, or an actor, or the editor of a Sunday newspaper. Otherwise we shall exclude hopeful candidates from the church, and offend Christ's little ones. Beyond this, we shall also drive them, in many instances, to more liberal churches and communions.

Of both classes of tests — the doctrinal and the practical — it is claimed that they are without scriptural warrant. The apostolic churches did not require them. The early churches did not employ them. They are both human and modern in origin, and as such should be discontinued. They are instances, in one way of viewing them, of ecclesiastical tyranny; in another view they are examples of the sin of Uzzah, of attempting to steady the ark of God. This statement of reasons might be amplified. It is designed to be sufficiently full and scrupulously fair.

III. Reasons for Maintaining our Customary Tests.

(1.) Our doctrinal tests should be maintained because they are Biblical. They rest upon foundations of Scripture, carefully reviewed and cited. All their authority is from these. Not only are the articles of faith of our churches scriptural, it is in harmony with the spirit of Scripture as found in the teachings of our Saviour, and of the writers of the Epistles, to have articles of faith. There are principles of the doctrines of Christ. To these a disciple must subscribe. Our Saviour was careful to teach his disciples with great iteration the main truths of the Gospel.

Often they complained that the truths were hard to receive; he never abated their severity. He wanted disciples, but he would rather lose them all than relax the indispensable conditions of membership of his church; *i. e.*, rather than deceive them in recognizing as genuine a spurious discipleship. Jesus did not require too much in the confessions of his followers. The truths which he emphasized were simple and fundamental. Men and women could understand them. Children could understand them. In all that was necessary to their acceptance, the wayfaring man, though a fool, need not err. There were elements of mystery in certain of the truths which he brought. But the line between those portions of the truth which could be apprehended and those which

must be received upon trust was well defined. In our experience as churches, now limiting our view, but two points of difficulty have been found in our doctrinal statements, viz., in our articles concerning the nature and work of Christ, and concerning the future state of those who die in impenitency. But will any one question the scripturalness of the statements upon these points as customarily made by us? Will any venture to challenge the use of these statements on the ground that they require too much intelligence even in children? Will any call for a relaxation of the terms of these among our doctrinal conditions? Would our Saviour, *could* he, have received a disciple to his table, if he had asked for relaxation at these points? Let us attempt to conceive a possible scene in connection with the institution of the Last Supper. As the Saviour is about to pass the cup of communion, Peter rises and requests permission to speak. "My Master," he says, "this memorial which you are about to complete is evidently very sacred and binding in its import. It is a sacrament. Before you go further, I am constrained to make a confession. You have taught us very fully concerning your own nature and work, and your relation to your Father. You honored me at one time with a special testimony, because in an impulsive confession I accepted these teachings. I did accept them. But I wish to say that, in hearing further, and reflecting more deeply, I withdraw that confession, to this extent, that I cannot now believe in your essential deity." Would our Saviour, *could he*, have proceeded on that night to give that significant cup to Peter, the cup which embodied all the truths of the Gospel, and especially the truth concerning his nature and Messianic work? Or, again, suppose John to have risen there, and presented to the Saviour his scruples: "My beloved Lord, in the past I have believed in the righteousness and the certainty of the revealed judgment upon the impenitent. But since hearing more fully of your wonderful teachings concerning love, as the essential spirit of the Gospel, above all, since seeing it so divinely exemplified in your life, I cannot, suffer me to say it, I cannot believe that any soul will be finally lost. I know your teachings upon this terrible subject. I do not overlook that you have given so great and so explicit emphasis upon these teachings within the present week. But I cannot receive them. I cannot believe that there is to be a separation, forever, of the righteous and the wicked. This part of your teaching is too severe. May

it not be relaxed?" Under these circumstances would the Saviour, is it conceivable, have put that memorial cup to the lips even of John — the cup of death and life? Or suppose Thomas to have declared a doubt, as cherished by him, of the divine authority of the words of Christ, and of the entire volume of Scripture. Or a Nathanael to have questioned whether a guileless life would not be a sufficient claim for salvation, expressing a doubt of the efficacy or the necessity of a sacrificial atonement for sin.

Would he who, with fan in hand, so often and so sorely tested his disciples, until many forsook him, and walked no more with him, have permitted even the twelve, aye! or the three, to share a rite whose significance was so fatally weakened? Where shall we relax in our conditions of doctrine? It is insisted that the sacramental table is not ours, but the Lord's. Let it be so. This is a question to consider. When we associate the Lord's table with a modified Gospel, do we not treat it as ours, and not his? There is some responsibility upon the church in inviting men to the *Lord's* table.

(2.) Our standard of Christian conduct should be maintained because it is scriptural. The teachings of our Saviour were upon two main lines: of doctrine and of practice. He began with both these lines and produced them together; not as parallel, so truly as inseparably blended. He early revealed the cross of the disciple before he revealed his own cross. The idea of the believer's cross was salient in his teachings. It was ever re-enforced. The disciple must take up his cross and follow Christ, or he could not be a disciple. One would naturally be concerned to know the meaning of the cross of a believer. Men would dwell upon every new utterance which brought out more fully its significance. After his full and final expositions, and especially after they had seen his cross, what a meaning that simple, expressive phrase must have obtained for a disciple of Christ: My cross! Much of the teaching of the apostles is in exposition of the significance of the cross. Fully to understand its import we must connect with it this other favorite expression of our Saviour and his followers, "the world." Jesus taught much concerning the world. So did his disciples. Cross-bearing was separation from the world. It was death to the world. It was the crucifixion of the world. What did these striking expressions mean? They had an undoubted reference to sin. But, taken together, the cross and the world, their reference is not

only, or mainly to sin, but rather to the spirit of worldliness, to conduct which may be right in itself, but which is unfriendly to an exclusive attachment to Christ. They express a separation of the heart from all that could divide its love in an exclusive preference for Christ. God will have the preference of the soul. So our branch of the church has justification in interpreting the cross specifically, as meaning the denial to himself by the Christian of all worldly amusements and occupations, that he may be separated unto the Gospel of Christ. It has specified the theatre, dancing, and cards, intoxicating drinks and narcotics, as opium and tobacco, as pertinent and permanent illustrations where much more is embraced. Let me ask, if the cross does not mean denial of these indulgences, whatever else its import, what does it mean? Does it, then, mean anything? What is worldliness, if these practices are unworldly? The disciples found their Master's tests of conduct severe. To them they strongly demurred. But he never modified them, much as he wanted followers; he allowed men of influential station and attractive qualities, like the young ruler, to turn away rather than lighten for them the proffered cross. It has not been deemed wise by us, as a body of churches, to introduce into our covenants or by-laws specifications of particular sins and inconsistencies. But not from a leniency toward worldliness. Rather it has been, among other reasons, for this, that it might thus be inferred that whatever conduct is not expressly condemned is allowed. When, however, in the examination of candidates, we apply practical tests, we are on scriptural ground. It is right. It is wise. It is our duty. A faithful examination is also a true kindness to any applicant. An examining committee is in a responsible position. It is in the Saviour's place, at the threshold of the church, saying for him: "If any man will come after me, let him deny himself, and take up his cross, daily, and follow me." Must it not, to fulfil its responsibility, say to the youth, or the child, or the man, or the woman, "Have you taken your cross? Are you bearing it? Will you show us your cross?" Can the church be justified in any laxity which, by leaving questions of conduct to private judgment, hazards the admission of applicants to membership, without a cross, or if not so, with one which the Saviour will not accept as representing a separation from the world; one which fails to be the conclusive expression of preference for him?

We might rest the decision of the question now before us upon the claim thus made that the tests in use with us are scriptural. Upon this ground of Scripture, indeed, we might turn upon the objector and raise a different question, viz., of the wisdom of making our tests yet more stringent. This is a question well worth arguing. With the teachings of our Saviour as our text, there is so much that makes for the conclusion that our customary tests are unscripturally lax! Let us be content with the suggestion, and confine ourselves to the question before us, so distinctly and wisely limited. We may add to the appeal to the Scriptures the testimony of experience.

(3.) The experience of our churches is unfavorable to a relaxation of our customary tests of admission to church membership.

A religious reformation has always among its characteristics at least these two, viz., an intensified conviction of the importance of the fundamental doctrines, and an accompanying conviction of the need of a more scrupulous consistency of Christian life. A time of spiritual illumination has these striking effects upon the Christian conscience. The question before us is one which was never suggested by a religious awakening. It derives its main force from the depression of religious dearth. It would not be raised in this Council by the reports now presented.

Ten years ago there was a remarkable revival in Eastern Massachusetts. Previous to that work the churches were in a state of barrenness. This low state was marked among its symptoms by the appearance and pressure of this question, "Whether the evangelical and unevangelical churches are not coming together?" Might they not, by skill and a judicious pressure, faithfully persisted in, be brought into some sort of ecclesiastical union? Indications were adduced in proof that this was the case. The most significant of the tokens thus noted was a movement of the evangelical churches toward the unevangelical. There were those who watched, welcomed, and promoted this movement. It seemed as if we might see another religious schism like that in the early part of this century, and one of even wider extent.

Then, in the distressing lull, the wind blew upon the churches, of which no man can say whence it is or whither it goes, but the breath, confessedly, of the Holy Spirit; and the religious atmosphere underwent a sudden and extraordinary change. Christians were convicted. The impenitent were convicted. The cross was

lifted up. The power of the Spirit was anew invoked and experienced. This spiritual movement centred in many places at once, and became general. Then we saw what was meant by that tempting phrase "coming together." There was a new movement — a mighty reversal; evidently not a coming together in any sense so confidently predicted. It produced antagonisms. The Spirit, as ever in his coming, wielded a sword. Then the faith gained a new definiteness. Sacrifice gained a new significance. And since that memorable time, with all the succeeding agitations in theological discussion, there has been no open conference of coming together, save where that blessed revival did not reach.

Within this present year this great city of Chicago has been the centre of a religious movement. This movement found the churches of Chicago, with noticeable exceptions, but to an alarming degree, conformed to the world. Probably this will not be denied by any person competent to testify. If laxity of view concerning Christian practice could have made fruitful churches, these churches would have been fruitful. But there was spiritual dearth marked by two signs: an alarming lack of accessions to the churches, and a lack more lamentable in the type of such members as were received. Then came this awakening. It was not free from spurious features. No extensive revival is ever free from such. It was a presentation of the law rather than of the Gospel, and this in a manner often painfully infelicitous and weakening to the power of the work. But it was a true spiritual movement. We know how the conscience was then probed in scores of pastors and thousands of the Christian laity. God searched these churches. We know how the scriptural truth was laid then to the naked and opened soul; and how at first it was questioned and resisted; how the churches struggled to experience a spiritual awakening, and keep their worldly amusements and questionable practices in business, and desecration of the Lord's day, and their general terms with the world. But they could not. That movement was too true, it was too deep, it was not controllable. These pastors, after all, these men and women, after all, were Christians. They waited for the consolation of Israel after all. And there was the inevitable result, as in Cincinnati — a new separation from the world. And then, as in Cincinnati, the fruit came, and in spite of all that was infelicitous and in proportion to the thoroughness of the renewed separation of these churches from the world, and to the faithful

following up of the work, was the increase. These now brought are great, familiar, instructive instances. They illustrate what all history illustrates, that stringent tests of church membership favor fruitfulness, and low tests tend to unfruitfulness. What are the fruitful denominations? I have no hesitation in asserting a fact so conspicuous; they are those which have made the most rigid conditions in faith and life. Experience teaches us that if it is fruitfulness we seek, bigotry is wiser than liberality. The men and women, the churches, the denominations, the periods in church history characterized by severity, as over against laxity, have been those which have seen and shared the Gospel movement, and have ever enjoyed power and increase. A denial of this statement may safely be challenged.

From time to time, in intervals of religious decline, in the uncertainty and unrest which attend such periods, there are those who counsel a resort to expedients, to recruit the stationary or waning life of the church. The expedients thus suggested have been various. Now it has been the introduction of a more liturgical form to church service, now the observance of Lent, now an improvement in the music, or a popularizing of the preaching, or a change in the tests of membership. For some of these changes good reasons may be urged. But as measures to secure the increase of the church, they have ever been, and they must ever be, disappointing. For what is wanted by a stagnant church is not modifications of a human sort, one or many, or however excellent; but rather the renewal of the hidden presence, a modification of a divine sort. Expedients zealously applied may conceal for a time the want of spiritual life. They may become popular. But the want of life, my brethren, is a fatal deficiency which nothing can supply. With spiritual life the church will grow, without expedients, and with all other conditions adverse. Without spiritual life no church can grow, and no stagnant church be truly awakened. The first thing for a church in an unfruitful state to seek is a divine awakening. Its methods may require modification. Let all needed modifications be made, but let it be after a spiritual awakening has been sought and experienced. Let them be made with an open Bible in the light of an illuminated conscience, with a spiritual interpretation and a single aim, not as religious expedients, but to promote the work of the Holy Spirit. A church without revival declines and dies. A church of a low test of membership as a general fact of

experience is less likely on this account to enjoy, and less able to utilize, revival. With revival, as God's conspicuous method in the beginning of this dispensation of the Spirit, and until now, come increase and power. Let our churches learn by the experience of this last year. The condition of three years ago is reversed once more. An unusual rate of increase is reported. Whence has it come? From expedients? From a lowering of our tests? No. This year past has been one of wide-spread revival.

Let us fearlessly place ourselves on the line which goes out into all the world, the main line of providence and power. How much depends for these churches whether we are on the line which God has traced for his church, which begins in Heaven and ends in Heaven. To refer to one of Mr. Jones's homely but most pertinent illustrations: "In this country there are railway lines by the hundred which begin at some inland town, and after running shorter or longer distances, end in some town which they are especially designed to accommodate. And there are three or four great trunk lines which run from ocean to ocean." Are we aiming to be on the Congregational through line, or on one of these little religious roads which begins and ends in the State? The through line is the line of sacrifice, the line of hardship often, the line of danger sometimes. Movement on it may seem at times painfully slow. But this side of the objections is too often presented. It is the line of light, the line of life, the line of triumph. It ends in glory, not in Chicago or St. Louis. Are we on the main line, going straight forth from God and shining down the ages like a shaft of solar glory? If a Christian or a church or an ecclesiastical body diverges from this line, you will have observed this: they have never taken the line with them. They have always left that behind. They may seem to take everything else — the culture, the money, the social prestige, the power, the following multitudes (for a time). But remember they have never taken the line. There is only one divine pathway for the church of God. Mr. Hawthorne, in his admirable allegory, "The Celestial Railroad," represents the great movement of worldly religion as a railway train. We see the well-laid track, the elegant carriages — a train of sleepers, you observe; the polite people on the platforms, and at the windows; and over the smoothly graded way, laid where once were the Slough of Despond and the Hill Difficulty, and the Valleys of Humiliation, and of the Shadow of Death, and the

Dark River, the swift luxurious train glides as on a holiday excursion. Up a steep pathway we see two wayworn pilgrims clambering, dusty, in strange dress, quaint with wallet and staff; and as the train sweeps past them the passengers scan them through field-glasses. Mr. Worldly Wiseman smiles and nods and rallies them with a polite sarcasm; and the engineer, whom with grim humor the author represents as Apollyon, turns upon them a well-aimed jet of screeching steam; but Mr. Hawthorne reminds us, these uncouth foot passengers — our old friends Christian and Faithful — are, after all, on the main line, and the gay, thundering train is, after all, off the line. Let us be on the line, though there are only two of us; though like Enoch we were alone, but walking with God. How the church, the true church, has ever kept to it, and how in all ages she has been blest in her fidelity! Now it is a Roman road, and now a foot-path blazed through the forest, and now a mountain pass, and now the track of a ship on the sea, and now the flight of a voice through the air, but always the way of the cross, the two crosses, his and mine! Always one line, and always stretching onward, ever onward, it goes out through the earth. Whoever is on that line shares the great divine movement and may do his part to promote it.

Are we on this line, the main line; *their* line, of God, the everlasting Father, and Jesus Christ, and the Holy Spirit? *Their* line, of patriarchs and prophets and apostles? *Their* line, of martys and confessors? *Their* line, of bishops and reformers, of Huguenot and Covenanter and Pilgrim, with one station the Via Dolorosa, and another the golden street? I believe the solution of the question now before us is in the answer to this prior and supreme question: Shall we keep to this divine line of the two crosses, in following which all our glorious successes, which have carried the banner of the cross by the hands of its Congregational envoys through this wide land, and over the globe itself, have been won, or shall we forsake it? With the Scripture as our text-book, and experience as its great historic confirmation, can there be any question what voice will go forth from a body from whom men have been taught to expect ever a certain sound; the chosen representatives of our American Congregational Christianity?

Shall we let down the bars? This is the question, brethren, of the National Council. This was not the question in the early decades of this century, when our life was spiritually renewed and

our great benevolent and missionary work was inaugurated in the beginnings of an imperial history. It was not a question at Boston in 1865; it was not a question at Oberlin in 1871, when President Finney laid his hands upon us in dying benediction. But this year this is one of the questions raised for us. Standing in this place of high survey, hearing the Saviour charging us, Lift up your eyes and look upon the field; seeing these vast cities, with their formidable problems; surveying this great continent lying east and west to the oceans; looking toward the millions of a South where the bars have been down for a hundred years, shall our word be, "Lower the bars"? Is this a part of the work which presses upon the conscience of this Council? Is this in the message for the hour? Have we then had such success in the process of revision of creeds? Has our latest attempt so promoted peace and spiritual power? Has it so manifestly obtained the favor of Heaven, that we are encouraged to go further on this line with our creeds, and even to reach beyond and lay hands upon our covenants also? Shall *we* lower the bars which for so many of us were not too high for our infant feet, nor for those of our children? — safeguards which, in times of sacred experience, moved by the Holy Spirit, we and our awakened churches have so painfully raised a little higher, though still not too high, for the feet of the children, or for the simplest of spiritual wayfarers. Shall we, under the clarified spiritual gaze of the men whose honored names here encircle us, let down the bars?

If with a sense of our responsibility to evangelize these mighty cities, and reconstruct the South, and take a continent for Christ, and bear the cross over the sea, we should seek our knees together and ask of God: "O God, once more show these Congregational churches whose envoys we are, *this world!* And here and now endow us with new spiritual power, commensurate to the work which will enable us to go from this assembly, each to his place, to a new, a bolder, a more persistent, a more adequate effort to redeem the world." Should we rise from our knees and lower the bars? In that pentecostal union should we proceed to modify our statements of the atonement, and inspiration, and probation, and our Christian practice in a freer worldly indulgence? If so, let us have such a day of consecration, and let us reach the strange conclusion only by such a heart-searching spiritual process.

But I fear lest some may find in this now written a tone of harshness. My brethren, God knows there is no harshness in my heart.

I love the church of Christ, I love the Congregational churches of Christ. I seek to leave these, in my humble place, better churches than I found them. I have listened for the Lord's voice in his work. He has seemed to say to me ever and again, "The Son of Man must be lifted up." And when I have asked, "Lord, is he not lifted up?" he has seemed to answer me, "Lift him higher! A little higher!" And I have sought to lift the cross a little higher. I have taught young Christians this for a watchword, "A little higher!" I have seen the times of spiritual dearth which we all see, and which so test the church and the ministry. But I thank God I have never lost the sound of that charge for these more than ten years past: Lift the cross a little higher, and you will be blessed. I have seen the blessing. I expect to see it again. I believe that this is the one watchword for us to-day, which will alone unite us, and secure for us a wide-spread blessing of revival, and carry gloriously forward our Congregational standard to the ends of the earth: *Higher! a little higher!*

PART II.

REV. ALONZO H. QUINT.

I HAVE been asked to write upon the question, "How to utilize our ministerial forces."

The question has, I suppose, rather an arithmetical intention. How shall all our ministers be placed, and kept at work? It might take a broader range, and apply to the location of ministers in the fields for which they are best fitted, where their own powers will be best developed in the practical work, and where the richest results may be achieved. *Mis*-placement is an evil, as well as *dis*-placement. There are men capable of more extended spheres and more brilliant surroundings than they now occupy. There are men whose tastes are radically different from present scenes. Not that a morbid complaining is to be encouraged. There are no small places, no large places, in the essential characteristics of opportunities in the Master's service. "Permitted to preach the Gospel five months," was what a classmate of mine ordered placed upon his tombstone at his early death, and there it so reads. *Where* was nothing to him. The *fact* of the Master's service was his glory.

And yet *mis*-placement is an evil. If Frederick W. Robertson,

son of an artillery officer, and reared among the cannon, could never, even in the splendor of his achievements in the Christian work which he loved, see a battery without a heartache, how infinitely more sad is the life of one without that love, and how comparatively sad the life of one misplaced and discontented!

But this line of thought, doubtless, was not the one intended. Doubtless the questioner had in mind the vacant churches, 1,027 pastorless said the enumerator last year; the more than vacant fields in the new lands where no churches have been gathered, and the darkness of eternal night threatening the ancient nations of the East and of the ocean islands. And he thought of the ordained men without pastoral work, 1,170 said the latest table, and he wondered how these forces could be placed on duty, to preach the redemption of the Cross.

Or he thought perhaps of the waste of time and work in the intervals of pastoral service. The time used in changing camps or pickets is no slight consideration. How can it be avoided? Of the 959 pastorates in 1884, 126 had ended in the year following, which means a pastorate of less than eight years, and the average year of seeking which follows, means twelve per cent lost from life. Among the 2,184 acting pastors and transient supplies, two years will suffice to change them, and the percentage of loss of time is equal to the former. Can there be no better utilizing our forces than this?

Or perhaps he looked at the thousand vacant churches and the eleven hundred ministers not in pastoral service, and wondered why these do not come together, and whether some ministerial employment bureau would not accomplish the work. Must a thousand ministers stand idle, with a thousand peoples waiting for the bread of life? Or, at the best, must every one of a thousand pulpits have a stranger every week, while needy people would cherish affection and give faith to one whom they could have time to learn to revere and trust?

But the need here is not so fearful as it seems. I mean as to existing churches and unemployed ministers. We must scrutinize our figures. First, vacant churches of to-day have pastors to-morrow, and churches supplied to-day are vacant to-morrow. The line is not a fixed one. But there are vacant churches upon our list which will never be supplied. They have a name to live and are dead. There are too many in a city, and some will consolidate.

They were many planted in a too sanguine faith, where the tide of emigration has rolled by and left them deserted. There are some whose best estate would be to signify by what death they shall glorify God. In the last ten years, 665 churches have been dropped from our rolls as extinct. Doubtless some few could have been saved, but they had no pastor, and a class-leader saw an opening and came in. But I have seldom known a case of death where it was not necessary. And of these dying at an average of sixty-six yearly, five years' stock was moribund any year, and the names were kept only from a pious reluctance to forsake their memory.

Then is there an excess of ministers for the greatly reduced number of churches? It might seem so, but your district superintendents will tell you that for every dying church there are ten new places calling for the Gospel. Hear the restless missionary men telling of new roads, stretching towards the setting sun. The Gospel follows railroads, as it followed, in the apostolic days, the great highway of traffic into Spain, or the pathless tract of the vessels along the Mediterranean. For people live where the vessels touch, and hamlets and towns grow on the lines where trade finds its highways. How many little places, prophetic of greatness, are there ready for the preacher and pastor! Hear the superintendents, and learn if there is a surplus for such work. "We asked for a hundred," one has told you, "and two offered." Or listen to the foreign secretaries and the tearful men speak of Japan, of China, of Turkey, of Africa, of Micronesia, and of their millions therein.

But when we look at the eleven hundred, just a regiment and sixty men over, — only *one* regiment, and how many such counted not their life dear in the smoke of twenty-five years ago, — even this number dwindles. How many are in hospitals? How many are on detached service? We must have secretaries for our societies, and superintendents and professors in colleges, academies, and theological schools; and evangelists, city missionaries, and chaplains in asylums, and editors. I cannot tell you now how many of our eleven hundred are thus employed, because some freak of an unexplainable economy has stricken from our Year-Book the lists of men not in pastoral work which used to appear by States, giving to each his employment. I can go back three years, and doubtless there is not much change. Then, of evangelists, secre-

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taries, professors, and the like, there were 159; and in allied work, editorial and similar, enough to increase the detached number to 272. Then there were 172 known to be retired by reason of loss of health in the field, or serenely waiting in the land of Beulah the summons to their eternal rest. And thus 444 are taken from the list. Nor need I reckon others, who, some from ill-health and some from misfitness, have gone permanently into secular business, are farmers, traders, lawyers, physicians, whose names should be dropped from our rolls.

Now with the lists reduced on both sides, there are two features in the question: (1) how to lessen the loss of time by intervals between pastorates, and (2) how to employ, or find places for the unemployed, — bearing in mind, however, that the unemployed are by no means entirely a fixed list.

To answer this satisfactorily I find to be impossible. I have faithfully asked men of experience for their views; have consulted missionary officials, home and foreign; have questioned a ministerial bureau, — all without satisfaction. I can therefore give only some suggestive thoughts.

From other denominations we can learn but little. Let us see.

The Roman Catholics and the Methodist Episcopal Churches have little difficulty. In each there is a man who "says to one man, go, and he goeth; and to another, come, and he cometh." Ecclesiastical power, despotic in fact, fills every place, and substantially sets every man to work. Once a year the Methodist bishop directs (theoretically at least) the list to be made, and each man finds his destined appointment. I have seen such lists read in a great Conference, and I have seen orders given to sub-commanders on the eve of battle; and as each group scattered and each man went to his work, the two systems seemed to me alike. It is interesting to read the list of successive places which some great Methodist preacher has held, and how some small places had in his early days the benefit of his dawning genius. Perhaps, also, it was his Eton, preparing him to conquer at Waterloo.

But even these systems are being modified. You have read that the recent great Catholic Synod of American bishops so changed their system that a portion of their parish priests are not removable, except for cause, until after a given term of years. Reversing that, you see in newspapers, before the annual Methodist Conference, that the church in A has called Rev. Mr. B, now of

the church in C, to be their pastor the coming year; and by a remarkable providence, this call, in many a case, precisely anticipates the decision of the bishop, aided by the will of God.

This system, in no feature, gives us any hint that can help us.

The second method is that of the Protestant Episcopal Church. The *diocesan bishop* is a help, at least, to ministers and churches. While he has no *power*, he has transcendent *influence*. I have in mind one who is a blessing. Above all personal motives, of course, he is the trusted and revered friend of his clergy, the adviser of his churches. Not a despot, genial, Christian, he is able to do much towards solving such a question. But our nearest approach to the bishopric is the office of missionary superintendent, and he is not set apart as a "right-reverend father-in-God," though many of them deserve to be, and they will sit with the house of bishops before the throne.

We can learn nothing, apparently, from the Presbyterians or the Baptists. Neither has the consolidated power wielded by one man. They are as practically independent as we are, in the matter now before us. If they, or we, could put the power into the hands of one man, or one man in a State, the answer as to the outward character of this question would be ready. Perhaps even then the real question might still be evaded. The *man* sent by *man* might be misplaced. What *we* need is the *man sent by God*.

Does not this last sentence hint to us the difficulty, yet suggest a method of answering the question before us?

That is, a minister who places himself unreservedly at the direction of the Master, and then looks for opportunity, will be placed by the Master just where he is needed. The twin truth is, that a church which humbles itself and is spiritually minded, and asks at the hand of the Lord for a minister, who will also be like minded, and prays for that, and then watches, will have one sent by the Master to do His will.

There is, brethren, a Head of the church. Do we always remember, in our plans and machines, that Christ Jesus has said, "Lo, *I* am with you alway, even to the end of the world"? Do we remember that the Lord is infinitely more interested in utilizing His forces than we can be? Must we always turn, not to the Lord, but to the physicians? The church has a *living Head*.

None should more realize, and rejoice in, this fact than *Congregationalists*. Our theories require it. We have no visible, central

authority or administration. The head of the church is no St. Peter's chair; no St. Peter's chair put in commission in a convention of bishops and delegates; not in a milder general assembly; nor even in a perennial National Council. "One is your Master, even Christ, and all ye are brethren." This is one belief as to Christian truths, and as to the general plan of the redeeming purpose. Possibly, we may be *shy* of carrying our faith to its legitimate end, which would hold that the *administration* is in his hand. Whether it be by a direct order, or by vital forces sent through his church, is of little moment. *Christ* governs. Is it a small matter, in that government, that His forces — meaning now the preachers of His word — be distributed according to His purpose?

When we ask, then, how *we* can utilize our ministerial force, the preliminary question is, how will the Commander utilize *his* ministerial force? Where will *He* put them, when they are ready to be placed? I mistake much if our pickets on the western line do not find much strength in the personal conviction that the *Master* sent them there, and our men of occupation in foreign missions, that the Lord led them *personally;* our best, because humblest and most faithful workers in home fields, laymen or ministers, is the faith that *His* providence put them there, as clearly as when it was said, "Separate me Barnabas and Paul." Not merely that conclusions are drawn by a series of logical inferences as to general duty, but a specific belief in that specific work. How discontent in their lot disappears when this is realized! How ardent is the courage then, how hopeful the prospect, how pleasant the work!

"The ministry" as a general *profession* is a poor conception; the ministry as the service of a man to his divine Lord, in giving the Lord's own message to needy people for their salvation, is very different and full of glory. It was this conception which made a Christian soldier of high rank, still in the service, say to me, when some years ago I said to him, "General, I cannot help giving the salute of an inferior officer, as in old time," and he answered earnestly, "No, the position of a Christian minister is the highest in all the earth." Yes, the soldier follows the flag; the minister, the cross; the soldier is the servant of his government, the minister is the soldier of Christ. As such he looks to Christ for his orders, and does the work that is *given* him to do.

This line of thought leads us directly to the *first essential* in answering this question, viz., that the minister place himself un-

reservedly, simply, emptied of self, and humbly, at the disposal of his Lord, and, throwing aside all else, pray that *he* may be utilized by being sent into just the place and just the work his Master will give him. Let him then look for the indications of Christ's will, and he must find them.

I am assuming, of course, that the minister is anxiously willing to *work*, and that he has such health and vigor as to be upon the effective list. If the latter is not so, still he will find some way to be useful and glorify God, if it is only in submissive patience. If the former is not true, — *i. e.*, if he is not willing to *work*, — he is beyond utilizing any way, and steps out of our discussion.

It is a necessary preliminary, then, to ascertain whether the men *want* to be utilized; want it with their *whole hearts*, want it for Christ's honor, and that honor in Christ's saving the sinful and nourishing his people; want it enough to be willing to do *any* good work that may appear before them; want it without regard to ease or pre-eminence or hardship. I mean all this, of course, within the bounds of *reason*, but simply that *reason* will never interfere with duty laid out by Christ. Does a minister want a great or prominent position in the world? You can utilize *him* only by a great *position*, and these are scarce. Men *grow* into such, but they never succeed in such, if it was the object of *ambition*. Does one demand a large salary? Well, he must have a support; but the Master furnishes rations, when he orders on duty; and the *kind* is not very important, if the supply be sufficient. Hard-tack did very well once. Does one hold back until he can stipulate how *little* he shall preach, and how little other work he shall do for Christ and souls? Well, it is hard to utilize such a man. "Whatsoever thy hand findeth to do, do it with thy might," was the general order.

The *condition*, then, is a *willingness* to enter any work or place, high or low, to which Providence points. No arrangement, no plan, will take men and *place* them where they can be useful; it must be only a *help* towards opening the way which the simple-hearted servant of Christ wishes to find.

How, then, *can* he find the path? There are perplexing questions sometimes *as to duty*, and there is also often a lack of information as to possible work.

I knew a candidate, then a student, who sought to know the will of Providence by first purchasing, for a few cents, a railway

guide which contained a very cheap map of New England. He then proceeded to mark on that map in red ink the name of every city or town in which was a vacant church paying not less than a particular salary he had in mind. He then proceeded to write to each one, offering his services. It is, perhaps, needless to say that after a very few years in the ministry, he made some money by speculation, and was left to private life. Is this a sample? No, brethren. The ministry in our fold is made up, I know, of self-denying men who love to preach the cross, even to often bearing it themselves. I take an extreme case purposely.

Another method is that intimated in an address this year, made upon this platform, where a hundred men offered themselves for one pulpit in the city of Brooklyn. I doubt not, the speaker meant that a hundred names were *suggested* to that church. Truly this was not wonderful, considering how lovely is that city. But most ministers, I think, shrink from writing to any church in regard to its vacant pulpit; nor can this method be relied upon.

Still further, there is often light in the applications made to ministers of wide knowledge of persons, and to professors in the seminaries, either to name men, or to give opinions as to certain men's fitness for a particular work. Correspondence of this kind is perhaps much more common than many imagine. It is often effective. (Allied to this is the fact, which perhaps very few here know, that the committee of a noted church, as well as individuals from other churches, have been present at this session of this Council, taking observations!)

Beside this, much is done by the secretaries of our foreign mission work, and the missionary superintendents on our home fields. For foreign missions, our esteemed secretaries go to the seminaries; meet the students; explain the wants of the world; show what present needs seek for re-enforcements, and offer the opportunities. The hearts and consciences of young men are thus brought to confront duty and privilege, and the men whose hearts respond are utilized for that part of the great campaign. Our home superintendents do similar work, and widely outside of schools. They are consulted by churches and by individuals, and many are thus placed where they are utilized as well as Bascom and Porter — and of the living here, and the multitude who have gone over the river. Utilized like a Riggs among the Indians, an Atkinson on the Pacific, and the many learned men in the new

colleges which will reproduce, with the blessing of God, the faith and the work of the founders and teachers; utilize not only the men, but find place for the godly women, who, in the homes of toiling home missionaries, or in the teaching of their foreign sisters in the distant countries, are equally a part, often the saintlier part, of our ministerial forces.

I need hardly refer to the existence of agencies in some cities, as in Boston, where a brother's desk and record book keep lists of churches applying for information, and ministers recording their names as ready for service. By no means general yet in its sphere, still it has been the medium for not a few settlements of pastors in places of usefulness.

But now I come back to the foundation idea that Christ will place his forces where they are needed, provided *they* be *willing*. Let the servants of the Lord be ready without reserve, and apply to *him* for directions. After all instrumentalities are established, the direct leading by the Holy Ghost is, to my mind, the vital principle. Mind, the preliminary condition, such as the earlier theology of this century made so deservedly prominent and established, in the case of Christian hope, — *unconditional* surrender to Christ, — is essential in ministerial service. It is of the nature of military service. *Soldiers of Christ*, says an apostle. Then "obey orders" when given, and await orders until given. I have more than once urged this view, that the Holy Spirit will, according to the promise, guide in the affairs of Christian duty, by some impression on the mind, which, not neglecting its reason, yet waits for the impression.

May I recall an incident to illustrate a resolving of perplexities? The church where I was reared had called a pastor from another church. I chanced (myself a pastor elsewhere) to be back at my father's home one day, and the officers of the church begged me to go and see my classmate whom they had called, — and the next day was the day he had promised to answer. I did so, — off in the country. He was in grave doubt as to duty, and he welcomed me. We discussed much. At last I said, "Take another week for answering. Stop all consideration of this subject. Your mind is just like a muddy pool, — the more you distrust it, the worse it is. But, every morning and night pray as briefly as possible that God will tell you what to do, and drop the subject." He promised. Five days after I received a letter: "Dear Brother,

— I did so, — the pool settles ; I am going." He did. God had impressed his mind, and the result proved itself in the salvation of souls.

Such placing one's self at the Lord's disposal and waiting patiently, must lead to openings and duties and success. Is not the result of this apparently numerical question, a question of complete willingness, and seeking heavenly revealings and obedience to the answer? Is it not, therefore, in willingness to endure self-denial, and hardness, and humility ; and looking for orders? Some He will send into the pulpits here, and some into pioneer work, and some into the work of education, and some into offices of religious trust, and some into the Christian press, and some to preach in jails and asylums or on the wharves, or in children's gatherings, or in the heathen countries, and some in training the preachers, — there are gifts differing one from another, and diversities of operations, but the same spirit ; and the Lord will send *his willing* servants where he can use them best.

But there is a *second* side, which has its necessity also. For the utilizing of the ministerial forces, the *churches* which need this force must also be humble, and spiritually minded, and prayerful. Most of our force finds its work in the pastorate. How shall the *church* — and I now speak of pastorless churches — find its supply? Broader, how shall the *class* of vacant churches meet and use the *class* of unsettled ministers?

As with the other side, — by seeking, first, of God, a minister who is spiritual, faithful, sound in faith and work, qualified by Christian experience, and then of such mental and outside ability as may also be best. Do the churches always do this? No. Why have so many large churches sometimes been pastorless for months or years, with long succession of candidates (so called) heard and cast aside? Has such a church humbled itself before God as made up of needy, penitent, redeemed souls once sinners, who now meekly beg the dear Saviour to vouchsafe them some Christian minister able to lead them up higher and to make the Gospel effectual to salvation? Or do they want a skilful rhetorician or a taking address, or such kind of attractiveness as will fill up pews, pay off debts, and make the balance sheet attractive? How would that apostle have answered as candidate who came "not with enticing words of man's wisdom"? I lately heard much of this kind, "We must carry on a church on business principles, you

know." Yes; business is right. *Christ* said, "Wist ye not that I must be about my Father's business?" Business is right. But the business which Jesus meant was to save from sin and death. The business which these others meant was pew-rents and a balance of shekels in the treasury.

But some smaller churches, which are amply self-supporting, suffer from delays in securing a pastor. Is it because they too are fastidious, and look for brilliancy rather than solid qualities? Because they yield to a pressure for something other than an earnest Christian minister, though not a renowned orator. I am sure that it is often so, and that, therefore, useful parts of our ministerial force are left without being utilized. Nor is there any remedy, so far as this evil extends, until such churches come to a better understanding of the work of Christ and the purpose of its ministry when experienced Christian leaders in these churches shall determine that a deep and spiritual faith, an earnest purpose, a zeal for Christ and for men's souls, are worth more than showy talents, and will insist that the church go on to assume the duty and take the place which Christ ordered, — to control its own pulpit and bear, if need be, its own expense, — then a great step would be taken towards utilizing the forces available. For, the greatest obstacle which stands in the way is when the outside corporation, which in many places controls the church, happens to be in other than Christian hands, and makes demands to which the church submits. Why appeal, as we now do, to the *church*, when the church is legally and helplessly so bound that a secular society controls the pulpit to the utmost extent, and the church meekly consents? Is this an obsolete matter, since the time when, in one State, forty-five churches were exiled from their places of worship by this outside despotism? No. I have in mind one instance, an extreme one, when, within a few years, a church was forced into exile by the act of a purposely made majority in a society, in retaining a pastor who, but one year later, openly went to a Unitarian church. How much this bondage affects many churches silently who can tell?

That is, the *churches* needing ministers need more of deep faith, unswerving reliance upon the word of God, a single purpose of obedience to their Lord. Often they get them. Brilliant gifts are not incompatible with these qualifications. Our churches generally are right. It is when we come to a kind of border land, that we must

come back to the apostolic precept, which was, "Covet earnestly the *best* gifts; and yet show I unto you a more excellent way." It was the way of *love*, love to Christ and love to men.

This topic, therefore, has forced me to the inner aspect, rather than its outer; to the *vitality* of the question, rather than to its machinery. I would give reasonable place to the latter. As to methods, it is evident that most of them must be simply a way of promoting *knowledge* of wants and opportunities, because we have no place wherein to repose power. To give the *knowledge*, I know not how we can do better than to encourage the methods now found useful.

(1.) Our theological professors.

(2.) The secretaries of foreign missions.

(3.) The officers of the Home Missionary Society, national and State, and those of the new West.

(4.) In some cities, undoubtedly, a bureau of information, like that at the Congregational House in Boston, will prove useful. An eastern one is not adequate. It is sometimes supposed that a throng of unemployed men are at the extreme east, who should go to the western frontier. It is not, comparatively, so. A few years ago, I made careful examination, and I found that these groups of men not employed were around each large or central city as we move westward. Boston, Hartford, New Haven, Chicago, St. Louis, were alike centres, and the percentage of unemployed men in *Kansas* was no less than that of Massachusetts. "Go West" is not the remedy.

And, after thus much is said, will there not be a number left who do not and will not find positions? Doubtless. Why disguise the fact that men drop out of active service and largely off from our rolls, because they had not the ability or fitness requisite. Every work in life shows the same result. The law of percentage will go through on about the same average. If there be such, if there be men who after searching and praying find the search hopeless, they can well turn to other employment, but keep their personal faith bright, be good helpers in the church, and serve the Master in some other way, considering, perhaps, that to them was addressed the letter which an old superintending elder once wrote, "Dear brother, when you thought you heard the call of the Lord to you, I am afraid it was some other noise."

Our conclusion, then, is this: to utilize our ministerial forces, two things are necessary: —

(1.) That, for pastoral supply, the church consecrate *itself* first of all, desire a real man of God, ask the Lord of the forces, reverently, for such a man, promise Christ that they will sustain him in all needful labors and prayers, and give him sufficient support, and the Master will send them such a man.

(2.) The minister of Christ should consecrate *himself* to the Lord's service, in no self-seeking, but in meek, humble gladness to serve, be ready to go wherever and whenever the way may open, be it to a great place or a small, — to a high position or a low, — making Christ supreme, and, if he is qualified, the Head of the church will utilize that man.

In this connection I cannot help suggesting that it is to be merely *ex*ternal utilizing that we should contemplate. Utilize! That means to "make *useful*." Full of use! That means to be and do all one can be and do in faith upon the divine Lord. May I recall an illustration of what should be? A president of a New England college told me in his old and revered age, serene in his waiting for heaven, how a professor in a theological school was spending a vacation in going to colleges and propounding the grave question, "How can the waning influence of the clergy be restored?" The professor came to him. "And what do *you* say?" answered the venerable president. The professor thought that a fourth year of theological study, instruction in the modern philosophies, teaching upon the relations of modern science, and the like, were needed; and then added, "Well, president, what do *you* say?" Said the president to me as he told the story, "I could but sit back in my chair and laugh, and I said to him, 'Professor, to restore what you call the waning influence of the clergy, what do you say to more holiness of heart?'"

REPORT OF THE COMMITTEE ON THE PASTORATE AND MINISTERIAL STANDING.[1]

The Committee "On the Pastorate and Ministerial Standing, to whom were referred the report of the committee of 1880 on that subject, the report of the committee on that report, resolutions relating to the subject, and the memorial from Berkshire North Association," submit the following report: —

The practical questions involved in the papers committed to us are the following: —

1. What is the appropriate method of acquiring ministerial standing in the Congregational body?

2. What body or bodies should properly be responsible for the standing of a Congregational minister?

3. By what method or methods may a minister become the pastor of a Congregational church?

4. In our ecclesiastical statistics should any distinction be made, and if so, what distinction between installed ministers and uninstalled ministers, who are alike serving churches?

5. What common conditions of membership can be suggested to bring all our Congregational ministerial associations into greater harmony of usage and action?

The Committee upon Ministerial Responsibility and Standing, which reported to the Council of 1880, presented the results of most careful and thorough investigation into the facts and usages of our denomination concerning the matter. They found: —

1. That the conception of the Cambridge platform, which made the ministry identical with the pastorate, had become obsolete, and that the usages of our denomination were conformed to the catholic definition of the Boston platform, which includes "all who are called of God to preach the Gospel and are set apart by ordination." In general, the term "Congregational ministry" was found to cover "all ordained preachers of the Word, who had been received as such into the communion of the churches of the Congregational order." "Ordination," says the report, "is the door to the ministry. With this condition is coupled another, viz., reception as a minister of the Gospel into the fellowship of

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the Congregational churches. Ordinarily this recognition is given at ordination, through an ecclesiastical council which extends to the person ordained the right hand of fellowship."

2. That this ministry was in our annual statistics divided into two classes, viz., those in pastoral work and those not in pastoral work. That those in pastoral work were "subdivided into 'pastors,' or those who had been recognized as such by an ecclesiastical council or association, and 'acting pastors,' or those who had not been thus recognized."

3. That there was an extensive and steady movement toward the disuse of installation, "so that in little more than twenty years the percentage of pastors had *decreased* from fifty-five to thirty-six, and that of acting pastors has *increased* from thirty-two to sixty-four." Nor was this change found to be "confined to any special locality, nor to be due to the rapid extension of our polity in new settlements."

Concerning the methods of maintaining ministerial responsibility under our polity, the committee found: —

1. That ministerial discipline was at first chiefly provided for on the basis of a minister's pastoral relation to a particular church. "Each church had the right to ordain its own officers and the right to depose them. . . . Yet, it was also acknowledged that a Congregational minister sustains a relation to the communion of churches. . . . In the instalment of a preacher of the Word, it was required that the advice should be obtained of the neighboring churches. His ordination was their affair, as well as that of the particular church which was to be served." Yet, "the Cambridge platform was silent on the subject." "It has grown to be an established rule," says the report, "that as an individual body of believers becomes a Congregational church by receiving the recognition, through a council of the communion of Congregational churches, so an officer of an individual congregation of believers set apart in it, as a preacher of the Word, becomes a *Congregational minister* by receiving the same recognition; and it is self-evident that what a communion of churches for competent reasons bestows, it can for sufficient cause withdraw." . . . "The Boston platform," continues the report, "is particularly emphatic in its insistence upon this participation of neighboring churches in the ordination, installation, dismission, or deposition of a pastor; and

it extends this participation to the discipline, not only of pastors, but of other ordained ministers."

2. That three agencies have been used among us to maintain ministerial responsibility: (1.) Ecclesiastical councils ordaining, installing, dismissing, and deposing. Our rules for calling councils were found by the committee inadequate to certain cases of ministerial delinquency, yet the report declares that "We have but to carry out the principles and rules of the (Boston) platform to their logical and practical application, to adjust them to the new conditions of the ministry, and to evils which have become manifest since it was prepared." (2.) Ministerial associations, which, though they have been helpful in maintaining ministerial responsibility, yet "from the nature of their constitution, and the general principles of our polity, are," the report believes, "so circumscribed in their prerogatives that they cannot so well secure that end as a body organically connected with the churches." (3.) Local conferences or associations or conventions of churches. But, conceiving of the *council* as "The agency for determining and declaring with whom the churches will have fellowship," and the *conference* as "The agency through which the churches that are in fellowship co-operate," the report concludes, "that the determination of questions of ministerial standing and fellowship is not the proper work of a conference." Thus of the three methods indicated for maintaining ministerial responsibility, the report gives preference to the ecclesiastical council.

This report of 1880, while it evidently deplores the neglect of installing and dismissing councils, concludes that some concessions are due to the general judgment of the churches as thus expressed.

We have thus given a brief *résumé* of the report of 1880.

At the same session of Council (1880), the three following resolutions were adopted, in the form of amendment by substitution, to the first resolution of the above report, namely: —

Resolved, (1) That a *pro re nata* council is the origin of ministerial standing in our fellowship and the ultimate resort in all cases of question.

Resolved, (2) That the continued certification of ministerial standing may well be left to the ministerial associations or the organizations of churches.

Resolved, (3) That the body of churches, in any locality, have the inalienable right of extending ministerial fellowship to or

withholding fellowship from any person within their bounds, no matter what his relations may be in church membership or ecclesiastical affiliations, the proceedings to be commenced by any church, and to be conducted with due regard to equity.

At this same session, also, the secretary of the Council, Rev. Dr. Quint, in his report, raised the question, "Whether the invidious distinction of 'p.' and 'a. p.' in our statistics should remain unamended and unqualified." His report was referred to a committee, which reported at the same session.

This committee deemed it unwise to remove the distinction which the secretary had deprecated. They held that installation was interwoven with the historical life of Congregationalism; that it gives to the minister the indorsement of neighboring churches, and puts him at once into the most favorable attitude for his work, securing for him the respect and confidence of his people and delivering them from a critical testing mood. This committee attributed the growing disuse of installation to our aggressive missionary work and the rapid formation of new and feeble churches. The report says, "The committee think it would be very unwise to modify our usage from its normal and healthful form to one that is only adapted to a state of things where the churches are feeble and immature. We had better hold on to the practice, which has been entirely satisfactory in the older States, and will soon, naturally, be so in the newer."

This committee would have some form of recognition by neighboring churches in cases where the parties are not ready for installation.

The subject-matter of this report upon the secretary's report was then referred to a committee to report to the National Council in 1883, which last-named committee reported a resolution obliterating the statistical distinction between pastors and acting pastors. This resolution was prefaced by the following reasons: —

1. We have no evidence in the Bible that those called therein pastors were installed by councils.

2. That the Cambridge platform knows nothing of installation by council.

3. That the Boston platform "regards installation as *incidental* to the office, like the inauguration of a magistrate, 'whose power in the Commonwealth comes not from his inauguration, but from his election.'"

"The stress laid upon installing councils by the Boston platform arose, we believe, not from our principles, but from circumstances. The churches in early New England relied for purity not on councils of any kind, but chiefly on the sword of the State. . . . But the church slowly became separated from the State, and councils were relied upon for protection. Hence, an incident of the pastorate became essential to its purity; and what was performed at first by the local church without a council became so fundamental to fellowship, that it must not only be performed by a church, but performed by council, or else its chosen pastor could not be acknowledged as pastor. . . . This change," continues this report (1883), "grew out of circumstances and is not a development of principle. Hence, in spite of repeated and strenuous efforts to keep installation in this abormal position, it is slowly falling into disuse. . . . At the present time," continues the report, "not one quarter of our churches have installed pastors."

4. "The legal element" in installation "requires a dismissing function, in case a pastor leaves his church, which gives the power to a pastor to prolong his pastorate over an unwilling people." This "element it is believed has made many churches afraid of an installed pastorate."

5. Councils of recognition are not liable to the above objection.

6. A sufficient safeguard to the purity of the ministry is afforded "in the holding of ministerial standing, in associations of conferences of churches. Councils often ignore vicinage in their membership, while conferences or ecclesiastical associations include all the Congregational churches in any locality." "The surest way," declares the report, "for the churches in any locality, to preserve and exercise their inalienable right, is in and through their stated ecclesiastical associations, and not through councils; for a council foreign to the locality may be called to impose an unfit or expelled minister upon them." "Our Baptist brethren," continues the report, "without installing and dismissing councils, keep their churches and ministers pure in the way above indicated."

Such were the arguments used in this report for obliterating the alleged invidious distinction in our statistics between pastors and acting pastors.

But this report was referred to a committee, which reported at the same session of the National Council (1883), opposing the action recommended, on the following grounds, viz.:—

That the time-honored usage of our denomination favors installation; that it was commended by the Boston platform; that it was approved by a committee, reporting to the National Council of 1880; that while the larger number of our churches in the whole country have neglected installation, the larger and more influential churches, in all parts of the country, do, as a rule, install their pastors; and that the constitution of our conferences of churches in the East is not adapted to guard the purity of the ministry.

That we may have before us all available data, showing the real views of our churches, concerning the questions at issue, it may now be well to notice the recent action of our State bodies upon them. The States may be divided into three classes, according to the variety of their action.

Class I. — States reporting practically in favor of installation and the continuance of the statistical distinction between pastor and acting pastor.

These are Vermont, New Hampshire, Rhode Island, and Connecticut. The fullest resolution is that of Connecticut, to which all of them would undoubtedly agree. The conference, "while earnestly desiring to secure, as far as possible, unity of procedure in the establishment of the pastoral relationship, and unity in the method of its certification, is as yet unprepared to commend the abolition of that distinction between pastor and acting pastor in our denominational records, which has been based hitherto on the presence or absence of the advice of an ecclesiastical council." They add also that invitation by a church and not by society or a committee ought to be implied in the term "a. p." Rhode Island says: "No change in practice is desirable." Massachusetts and Maine failed to act.

Class II. — Michigan and Ohio recommend in substance that the distinction between "p." and "a. p." be dropped, and that all ministers accepting formal invitation from the churches be enrolled as pastors, providing the ministers are in regular connection with associations or conferences.

Class III. — States which recommend some modification of the present usage. Illinois is a good example. She puts on record her preference for councils, but suggests three terms for designation, viz.: "Installed pastor" where a regular council has been held; "pastor" where the minister has accepted the invitation of the church for an unlimited period, whether a council for recogni-

tion has been held or not; all others, "supplies." Minnesota and Wisconsin take about the same grounds, the latter adding an indorsement of council, as "greatly promoting fellowship and purity." New York and Missouri would mark those serving with a time limit as "supply," would leave those serving indefinitely without formal installation without distinguishing designation, and those installed by council as "I." New Jersey would maintain the dignity of the pastorate by council for installation, and while making no change of designation would have ministers serving churches by mutual arrangement approved by council of recognition. Iowa refers the matter to a committee, which apparently did not report, but the statistics make use of "I" and "a. p." Dakota would recommend that "I" for installed minister be the only letter used.

In view of all the facts and arguments now before us, let us note the points upon which we may reasonably hope for substantial agreement. They are these, viz.: —

1. That the great diversity prevailing among us concerning the constitution of our conferences, of churches, and our ministerial associations, concerning methods for maintaining ministerial responsibility, and concerning the nomenclature applied to our ministers in our statistics, is to be deplored, and should be, so far and so fast as practicable, remedied.

2. That the best possible safeguards should be generally adopted to secure both the purity of the ministry and the communion and fellowship of the churches; while the independence of the churches should be sedulously guarded.

3. That some concession is due, and must be made, to the general judgment of the churches as expressed in the widespread and increasing disuse of installation, and to the widespread sense of wrong in what has been termed the invidious distinctions of our statistical nomenclature.

4. That some concession must be made to the profound convictions of a considerable and influential part of our ministers and churches holding installation in the highest esteem.

5. That no one of our present devices, nor all our present devices together, for maintaining ministerial responsibility, are fully adequate to that end; and that whether we devolve this responsibility upon installing and dismissing councils, or upon conferences of our churches or ministerial associations, changes ought to be made in the practical working of the agency so used.

In the spirit of conciliation, and desiring to meet historic facts, and the present condition and exigencies of our churches and our ministry, we submit the following resolutions: —

I. *Resolved*, That standing in the Congregational ministry is acquired by the fulfilment of two conditions: (1) ordination to the Christian ministry, and (2) reception as an ordained minister into the fellowship of the Congregational Church.

II. *Resolved*, That Congregational ministerial standing should be lodged in our associations or conferences of churches, and that our local conferences and State organizations should make such modifications of Constitution as may be requisite to the assumption of so grave a responsibility; and that we deem associations of churches as well as ecclesiastical councils competent to ordain men to the Congregational ministry.

III. *Resolved*, 1. That while we do not regard installation as essential to the pastorate, or an indispensable or certain safeguard to the purity of the ministry, we would still encourage its use among our churches, in deference to time-honored practice, and as *promotive* of the purity of the ministry, the fellowship of the churches, and the sense of permanency and tender sacredness in the pastoral relation.

2. That, as to many of our churches and ministers no hallowed associations commend installation, while others see practical objections to it, we would give our hearty indorsement of councils of recognition, called from neighboring churches, to examine a pastor elect and assist in inducting him into office; such recognition possessing, as we believe, the essential advantages of installation.

3. That the full weight of the influence of this Council is given in reprehensions of "*picked*" ecclesiastical councils; which are sometimes practically "*packed*" councils, called to advise concerning the standing of ministers or the mutual relations of ministers and churches; and that in our judgment, councils for such purposes ought generally to be called from the vicinage.

IV. *Resolved*, That we advise that in our denominational statistics the distinction between pastors and acting pastors, and all other distinctions intended to designate the special relations of ministers to the churches they serve, be henceforth dropped.

V. *Resolved*, That the simplest method of securing uniformity in conditions of membership in Congregational ministerial associations seems to be, the requirement, on the part of such associa-

ions, that all members shall hold membership in a local conference or association of churches which, according to our second resolution, shall hold itself responsible for the standing of its ministerial members.

These resolutions are largely interdependent. In the general decadence of installation (for to-day only about one third of our ministers serving churches are installed) arises an absolute exigency forbidding that we longer make installation a main dependence for protecting the purity of our ministry.

Our resolutions would make every minister, whether serving a church or otherwise employed, accountable to the churches of his neighborhood united together in the local conference; and as local associations of churches are combined into State bodies, and both local associations of churches and State bodies are represented in our National Council, a minister's moral accountability to the whole sisterhood of American Congregational churches is thus acknowledged.

Meanwhile, these resolutions in nowise invade, but rather guard the liberty of the local church. Over it they give no authority, either to the association of churches or an ecclesiastical council. The churches are left free, not only in the choice of their pastors, but also as to the form or absence of form in their induction into or dismissal from office.

The resolutions imply that the local association of churches shall be the much-needed servant of the individual churches in their neighborhood; protecting them from ministers heterodox or unworthy in character.

Nor do these resolutions imply an invasion of the rights of any minister, but on the other hand offer to all reliable ministers the best possible certification of ministerial standing.

Your committee believe that the use of councils for installation and councils for recognition cannot be best promoted by insistence upon objectionable statistical nomenclature, but by the most generous consideration of our installed brethren for the opinions and even the prejudices of our uninstalled. In suggesting the obliteration of the alleged invidious distinctions from our statistical nomenclature, we are not advocating innovation upon a venerable usage, for such statistical distinctions are not above twenty-nine years old. They do not appear in the general statistics of our churches before the year 1857, nor has their use perceptibly fostered installation; for notwith-

standing our great recent denominational development, the number of our installed ministers is to-day absolutely less than in 1857, when our statistics first made the distinction. The statistics of our denomination in no other country note such distinction. The great variety in the recent action of our State bodies concerning this matter shows how absolutely impossible it would be to unite our churches upon any specific set of such statistical designations. Our only possible basis of harmony of usage or feeling concerning this matter is the utter obliteration of such distinctions. The compiler of our Year-Book would thus be relieved of the infinite annoyance caused by our present variety of usage in the reports of our State bodies. We can forego or seek elsewhere the information which we shall lose by the change contemplated, just as we forego or seek elsewhere than in our ecclesiastical minutes for the salaries paid ministers and like information. The gain to our harmony in usage and unity in heart would vastly more than compensate for all incidental loss.

The three members of this committee here present, out of the five appointed for this service, though originally holding decidedly divergent views, are unanimous in their hearty indorsement of this irenic report. And this fact is an inspiration to our hope and prayer that, either upon the resolutions submitted, or upon some other basis of agreement, our churches and ministers may at this session of the National Council come into conciliatory and magnanimous, but substantial and real accord.

Praying for the peace of Jerusalem, we implore the Great Head of the Church, if it be his will, to endow the report now submitted with a uniting function, like that of the prophet to whom it was said: "Take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."

ROBERT G. HUTCHINS,
BURKE F. LEAVITT,
MINOR W. FAIRFIELD,
} *Committee.*

REPORT OF COMMITTEE ON MINISTERIAL RELIEF.[1]

BEST METHOD OF PROVIDING RELIEF FOR DISABLED AND AGED MINISTERS AND THEIR FAMILIES.

Eight years ago the trustees of the Fund for Ministers in the Congregational churches of Connecticut, in view of the steadily increasing demand upon their treasury, issued a pamphlet entitled a "History of the Fund for Ministers."

This pamphlet comprises a careful report of what has been done in Connecticut by the Congregational churches, for the assistance and relief of those ministers of the Gospel or members of their families fallen into pecuniary straits, through an adverse providence. It reports also the work of other denominations in Connecticut in this matter; and also what had been done in other New England States and in the newer States of the Interior and of the Northwest. It refers to the action of the National Council of 1877, in which it is said (page 33), —

"That there are not a few of the most earnest and devoted ministers of the Lord Jesus, who are in great need, is evident to every one familiar with our ministerial brethren and their families in the different States. These faithful servants of God should not be left to want, but should be handed down gently to their graves in the arms of affectionate, grateful churches."

The Council recommends —

"That each State body have an organization of its own to solicit funds from churches and from individuals, to be applied for this purpose."

"2. That a committee of five be appointed (by this Council) to issue a circular calling the attention of the churches of our order throughout the country, to this important subject, and urging upon them the claims of these godly, self-sacrificing men and women, 'who have done such efficient work in the vineyard of the Lord'; to communicate with State organizations formed for this object; to seek to secure similar organizations in States where none now exist; to stimulate in all practicable ways the ministration of the

[1] Pages 21, 29.

needed relief, and to report their doings with recommendations at the next triennial Council." This committee issued a letter to the churches in the year 1879, and reported their action to the Council of 1880, with the following recommendations: —

First. Immediate steps toward organizing and incorporating relief boards in each State, where such boards are not already organized, such boards to be under the control of the State Conference or Association.

Second. The plan of personal appeal by circular, annually, to each local church in the State, and personal effort to secure funds and legacies from private individuals.

Third. The investment of funds, if they are invested, in such manner as that they can be used, if need be, without waiting for the accumulation of a stated amount.

Fourth. The setting of the cause in such a light before the people, as that the givers shall not feel that they are bestowing a charity, or the receivers shall be embarrassed in the aid received.

Fifth. Removal of such limitations as to the disbursements of funds as necessitate ministerial labor in a certain State, before aid can be secured from that State organization, though the applicant be a resident of said State.

Sixth. That discretionary power be given to State boards as to aiding the needy in other States, when application is made by the board of another State, or by responsible parties there.

There would be many advantages, they say, in a national organization, to which the State boards should be auxiliary, and with which they should co-operate. Such a society would have arms long enough to reach across the land. It might become the trustee of legacies and donations, designed for wider services than the State.[1]

Notwithstanding all that had been done, there was still a general feeling that it was inadequate.

The General Association of Illinois having had this matter before it in two different years, in 1882 and 1883, appointed a committee to prepare a memorial to the next Council, —

"To take measures to meet as far as, and in ways that may be practicable, *on a national scale*, the evils attendant upon an inadequate support of ministers, their poverty, sickness, and death, and the destitution of their families."

Another memorial came with this to the Council, from the Alumni Association of Chicago Theological Seminary. It said: —

[1] Minutes, 1880, p. 118.

"We are convinced that the present method of caring for such indigent persons by State societies does not meet the necessities of the case. Some States have no such societies; others make very inadequate provision for such worthy poor. Men who have spent their days laboring for their fellow-men, upon salaries barely sufficient to support them, are driven in old age to secular work to keep themselves out of poorhouses, and from absolute want. It seems to us that a National Society should be formed that shall not be hampered by State lines, and that shall appeal directly to all our churches for aid in this important matter. These poor we have always with us, and their number will increase with the growth of our denomination."

About the same period of time, May 18, 1882, a paper prepared by the chairman of this committee, and published in the *Advance*, gave expression to a common feeling among clergymen. It also made a suggestion.

"Men like to feel assured," it said, "that there is a bright prospect before them, yet not altogether very far on. Heaven is solace for many a heartache, when heart-beats shall cease, and things of that sort quietly end; but it is no substitute for bread, *here* and *now*.

"The young have few fears as to growing old. Those in middle life do not all look forward and have anxiety for something besides an umbrella laid by for a rainy day. There are, however, some who from the first believe they must be provident, and over and above the needs of the present time, for themselves and for others in a measure on them dependent, they must have something in store, when they fall from possible self-help, to fall back upon. The minister of the Gospel shares somewhat in that human nature that feels that it may have needs by and by that it cannot meet. The short settlements, the frequent removals, the small, uncertain income, the large cost of keeping one's self alive all over, now and then, excite sad thinking and tears with respect to the future. If there were some earthly Canaan after the forty years of pilgrim fare, in some fewer than forty settlements; if homes were certainly provided for them, 'land for which they did not labor, cities which they built not, yet might dwell in, vineyards and olive yards, though they had not planted them,' there would be less fear of being laid aside; of being catalogued 'retired'; of being regarded as 'superannuated,' and no longer on the list as candidates for the

pulpit. But as yet there is no such provision, and the Canaan chiefly visible and real to them is that 'where the inhabitant no more saith I am sick.'

"As things now are, with many there *are fears*, depressing fears; and the number is becoming greater. And there are strugglings to make some gains in property for a future; and with some success. Yet men see an annually increasing number of outstretched hands for charity, as benumbing years fall on faculty and power. It has sometimes seemed that the equivalents of monastery and hospital in the Roman Catholic Church would afford relief to some. Or better than that, some Christian Home might be provided while lands are yet cheap, glebes for saints' rest, at comparatively small cost, or rent free; a single building ample in its rooms for families; or cottages distributed about on lands that would afford opportunity for farm or garden labor might be provided, and thus help solve the problem how to provide for such as should at any time need help, or should fear that they might come to want. With these might be connected other charities, as a school or home for orphan children, a city mission, a care of Bible or tract repository or field work from house to house. A soldier fallen in the service of his country leaves his family not without resource. Officers in high position in the army and navy, and even presidents and their wives, judges, high and long in service, are gratefully looked after in this sort of 'poorhouse' provision, and so are prompted and enabled to be whole-hearted in the service of their country, without over-carefulness as to the future; as to what they shall eat and drink, and wherewithal be clothed. It is a beautiful picture which history presents of the great John Gerson, so prominent in the councils of Rheims, Pisa, and Constance, withdrawing in middle life from leadership to the monastery, and finding his greatest satisfaction, while teaching children, in their prayers in his behalf, 'O Lord, bless thy poor servant.' Here there is a preservation of dignity, and of the beneficent power of a once honored and useful man. He is still honored and useful.

"But let the man, the aged minister, stand alone, without money, without beneficent support, like Kossuth in exile teaching languages for a scant supply of daily food; let him wear threadbare clothes, looking as if they had been the property of one or more in a former generation; let him ride in a vehicle drawn by a horse suggestive of a remote antiquity! He may not care, knowing that

his name is written in heaven. He is near his crown! But there will hardly be to fellow-men the savor of supernal and coming glories in those clothes of his. His gray hairs, the crown of glory when found in the way of righteousness, will be at a discount, for the most part, if surmounted by a battered and old and a shocking bad hat, and in a way in which righteousness is wanting.

"The world cannot afford to leave such a man to be pitied. Like the castle of Ehrenbreitstein, he should still hold a place in which endearing recollections should centre. Like a ship of war that is permanently in dock or close in shore, as a training-school; like a piece of ordnance that has gone through great campaigns, and is now historic, his bowed form should catch the brightness of setting suns, and his dismantled strength should suggest hard-fought fields and honors, and victor palms. The almshouse and poverty are not the meet reward for him. Relief for the disabled or the aged or their families is doubtless given cheerfully. But all know, who know about it, that it is insufficient. There ought to be no occasion for it. But being given, there is an aspect of precariousness about it, of tardy assistance in an emergency, trial having come. It lacks the element of forethought, the aspect of foundation, the suggestiveness of refuge, support, and home. It fails to meet a sense of righteousness and justice. The man and his hard-worked wife have become old. They have been pushed from field to field, till now there is none to claim them or to do them honor. The present generation of younger men, eager with wants of their own, does not know them, or their service, or their needs. It has been so. It is so. It will be so, till better methods of sustentation and rightful pay are provided."

This paper of four and a half years ago suggests a provision for the class referred to, — a place of refuge, a home, — a suggestion, so far as we know, which till then had never been made. It has been made since, and to an extent the experiment has been tried in other Christian bodies, as we will by and by report to you. Some such provision this paper will commend to this Council of the churches.

Before entering that part of the subject, we ask your attention to the following considerations: —

First. The number of States in which provision is made for ministerial relief. The nature of the provision. The amount in money. The number of the beneficiaries. The adequacy of these means.

There is some provision made for ministerial relief in seventeen States represented in this Council, in that, at least, they have an organization or have begun the work. This is four more than were reported in the Council in 1880.

First, in Dakota, with 43 ministers and 3,036 members. They have an organization and a relief fund. It amounts to $18.27. There are no beneficiaries or claimants.

In California, they had in 1885 funds deposited to the amount of $626.77; no beneficiaries.

In Connecticut there are vested funds amounting to $28,000. Last year, $4,930.76 were disbursed among 33 beneficiaries, of which number 23 received only 63 per cent of what was reasonably asked.

Illinois makes annual collections, and disbursed last year $370, among 8 ministers and 3 widows of ministers, in whose families the total number of persons is 37.

Iowa expended $125, and has in hand cash to the amount of $3,007.96.[1]

Maine makes no provision for its ministers, but it is organized to aid their widows and orphan children. It has $3,000 productive funds, and about the same amount in unproductive real estate. Last year it disbursed $744 among 21 families.

Massachusetts has an organization known as the Convention, for the aid of *Families* of Deceased Ministers, with about twenty beneficiaries, receiving from invested funds and the annual collection when the sermon is preached, about $600. It gives little to any, and all share alike.

The Massachusetts Charitable Society gives aid to widows and children of deceased ministers *actually settled* at the time of their death. Actually settled means a five-years' engagement to preach, or a continuous pastorate of five years in one place. This society is one hundred years old, and has a large property — our informant says $90,000.

These two societies comprise Orthodox and Unitarians, and are in the same hands, and the best possible arrangement is made in case of each claimant. In some instances an amount as large as $100 is given. It might be supposed that sixty or seventy beneficiaries do receive aid from these two societies.

There is also a Board of *Ministerial* Aid, incorporated seventeen

[1] Minutes, 1886, p. 36.

years ago, inviting annual collections from the churches. It expends about $1,000, and assisted the last year 4 ministers and 5 needy families It is said that where the $1,000 is given, it should be $3,000 or $4,000. We have reason to suppose it has investments of $8,000 or $10,000.

In all these societies we have thought it probable that aid extended might reach 100 persons in the two denominations.

Michigan, through contributions of 17 churches and the gift by private persons of $135.24, aided the last year 12 individuals to the amount of $417.17, and needs a larger sum.

Minnesota has money to the amount of $1,314.26, and has given as relief to *two* persons the last year, $149.30.

Missouri was organized for aid previous to 1867, and in a single instance since that time gave aid to the amount of $44.15.

Nebraska has a provision for mutual insurance, in accordance with which six per cent of the permanent funds in the possession of the society shall be paid to the widow and orphans of the beneficiary. At the last report, the society held as permanent funds less than $30, which it tried to give away (to the State Missionary Society), and could not, the society not being willing to take it. One of the members of the society writes: "I do not believe any help has ever been given. It engages all the energies and consumes all the resources in our new State to provide for the present necessities. But few of us are well enough off so that our families would be *above want* were we taken away, or unable to keep the stream of present supply flowing."

New Hampshire has a fund whose income of $1,000 and contributions from the churches last year made $1,383.53. There were 16 beneficiaries the last year, receiving from $25 to $50; possibly in exceptional cases a little more

New York disbursed to 6 beneficiaries (2 clergymen and 4 widows), $650. The amount given could not exceed $150. More being necessary, it was made possible to give not to exceed $300. Twenty-two churches gave contributions last year, and seven associations. The year closed with a balance in hand of $811.02.[1]

Rhode Island has $4,541 in money, and at last report made a donation of $40.

Vermont has a fund of about $16,900. There were last year 6 beneficiaries, who received $625. The year previous there were

[1] Minutes, 1885, p. 35.

8 beneficiaries, who received $950. This fund is for the relief of the aged and indigent ministers who have labored in that State at least five years.

Wisconsin, after three years' effort, has a fund of $221.57, and a principle of insurance in accordance with which the Board of Trust pays, under written request to that effect, or at its discretion, to the family or lawful heirs of a deceased minister the money he shall have donated to the society. Practically to him it is a savings bank whose deposits are given back to the depositor's family without interest.

Of these seventeen States, four, if not five, are really doing nothing, — nothing creditable. Altogether, their pecuniary capital, excluding that held by Unitarians and Congregationalists in common in Massachusetts, is not $90,000, and with that, not $200,000. Aid is given to 73 individuals; and possibly, additional, to 128 families, comprising an unknown number of members or individuals. The entire sum expended is not exceeding $19,159.23. Of this sum, $8,600 is shared between Unitarians and Orthodox in Massachusetts, in aid of widows and orphans. Of the remainder, say $10,559.23, $5,930.76 is expended in Massachusetts and Connecticut, and $2,792.17 in other New England States This leaves $1,836.30 for the State of New York and all beyond, or $1,186.30 for all our churches west and south of New York.

According to the Year-Book, we have in all 4,043 ministers of the Gospel. Nine hundred and nineteen of these are in States or Territories where there is no provision for aid and relief. They are nearly one fourth of all our ministry. They are serving on the smallest salaries among our feeblest churches. If we add to these the 1,536 ministers in the States west of New York, in which there is some organization for ministerial relief, we have 2,455 of our ministers, for whom there is an annual provision of $1,186.30 for all the needy, the bereaved, the infirm, the aged, for ministerial relief, for their widows and orphan children; a sum sufficient for the support, with economy, of a single family for one year.

The degree of interest in increasing these funds may be judged in part by the number of the churches contributing to furnish them. In Connecticut it is 141 out of 297 churches, less than one half. In Michigan it is 17 out of 269, 1 in 14. In Illinois 30 out of 224, or 1 in 8. In Maine, 22 churches. In Vermont, none.

The inadequacy of these our present methods as affording relief

is apparent even in those cases where effort is made. And there are sixteen State associations in States and Territories where nothing is done. This condition of things is not likely to improve. Already this matter has been in deliberation among the churches, and under the special attention and appeals of Council for nine years. Resolutions, circulars, addresses are likely to prove no more effective in our present methods for the next nine years than in the last nine. The means which have been employed, have been employed among our most intelligent and most affluent churches and by our best men; those, for instance, in Connecticut, in Massachusetts, and in Illinois.

Had the members of the churches in fifteen States which make some provision for this relief given during the last year five and one half cents each, it would have made a sum ($19,814.85) greater by $500 than all that was expended, comprising the proceeds of funds in Massachusetts in which Unitarians and Orthodox share. Had they given *three cents* each, it would have made a sum ($10,804.85) greater than the income of the invested funds of the churches of our order alone, together with the sum of all their collections for this purpose the last year. Had our ministers given for this purpose two dollars and a half each, it would have made nearly the same sum, — $10,107. In Connecticut, where there are now but 5 churches that at some time have not given to this cause, the contributions the last year were a little more than 6 cents a member (not 6¼). Yet 23 out of the 33 receiving aid had but 63 per cent of the sum reasonably asked.

The very short pastorates of our ministry comprise a reason for the feeling of insecurity as to the future, and also serve to make it more difficult to make our present methods successful. Men who find it difficult to make provision for the present are not so likely to plead with embarrassed churches for the future of others than themselves.

In Wisconsin, Illinois, and Missouri, the average of pastoral labor in the fields now occupied is four years. In Vermont and in New York, it barely exceeds four years. In Michigan it is less than three years. The long pastorates in each State "of a few, that is eight souls," greatly increase the general average. These changes from field to field, involving sacrifice of feeling, a great loss of time, expenses of self-support, and then of removal, preclude our ministers from ownership of residences or homes, and also, we may add,

of one burial-place for their dead, where the loved and lost may lie side by side in a single field. These frequent removals usually involve high prices in rents, and fewer conveniences and comforts in the homes.

There are but about 1,092 parsonages belonging to our 4,170 churches. With permanent pastorates, this property, valued at two and a quarter millions of dollars, would very largely be that of the ministry, — their homes. Millions more would be accumulated in pastoral dwellings in the other 3,000 churches.

The "History of the Fund for Ministers," to which we referred at the outset, says: "The clergymen of the present day are at a disadvantage, not only as compared with other professional men, but as compared with the clergy of the early days. In former times ministers, as a general thing, were settled on a comfortable support; were provided at the commencement of a pastorate with a special outfit, and held their charges till they died. In 1726 there were 81 Congregational churches in Connecticut, and 76 had pastors. Of these, 57 died in their charges. The average pastoral term of the 76 was 34⅓ years. In 1770 the General Association of Connecticut included 13 pastors, who held the charges they then occupied so long that their pastoral term was 41 years. Now (in 1878) the average term of parochial service in Connecticut is only 5 years, and is as likely to become shorter as to grow longer."

Besides this, the ministry as a whole is not as well supported and paid. In the newer States it is largely in missionary work. And there are many scores of men, valiant and true, where all the twenty men do not receive altogether as large a sum of money as in other instances is paid by a wealthy church to a single pastor. These facts make the duty of ministerial aid by some methods that shall allay fears, that shall afford relief and comfort, that shall provide for families more equally and justly, imperative upon this Council. Young men looking forth upon this holy ministering, as a calling, of God to them; men in middle life with families around them, with children to educate and set forward in life; veterans of hoary head, whose whitening front has caught the light of that coming day, justly require of us to DO something in this matter, or provide a new version for that in the holy Book, which saith, "The workman is worthy of his meat" (Matt. x. 10).

As respects, therefore, the best method of ministerial aid and relief, in addition to what has already been commended to the churches, your committee do now recommend as follows: —

A Board of Ministerial Aid and Relief, to operate in all our churches, in harmony with and auxiliary to the boards in State organizations, or independent of them. This Board to arrange and provide, as soon as practicable, for a Ministers' Retiring Fund, from which payments shall be made in annuities to ministers of the Gospel who have reached the age of 65 years. The Board to take measures at once to secure a Ministerial Home, at least for the churches of the Northwest, the gift of such a home and of endowments for it; a home to which the ministry may look as theirs by the grace of God, if they shall have become disabled by infirmity or age, and in case of their decease, a home for their wives, and little children, that shall not otherwise be suitably provided for.

A Board for Ministerial Relief, to operate among all the churches of our order in this country, has been suggested and repeatedly asked for in Council by large and influential bodies of ministers and of ministers and delegates from the churches.

The Retiring Ministers' Fund is well-nigh universal in the Presbyterian and Congregational churches of England, Ireland, Scotland, and Wales, in Canada and Australasia. It is found substantially in our Methodist Episcopal churches in the fund for Conference Claimants. It exists in some of our Episcopal churches. In general, those are beneficiaries who, after a definite period of service, having paid a stated sum of money annually towards the permanent funds of the society, shall have become disabled and incapable of continuing their ministerial work, or have reached the age of sixty or sixty-five years. The basis of this fund should be the duty of ministerial support, and means for annuities be provided, from membership fees, from contributions of the churches, from gifts and bequests of the benevolent, and especially from such ministers of the Gospel as shall be able in this way to assist in bearing one another's burdens.

This method of relief to the aged this Council could provide for successfully, and in the judgment of many it is time that a beginning was made. In case of ministers whose small salary would not admit of their paying yearly an annual premium, provision could be made for a reserve fund to be specially provided for that purpose.

Our government pays more than $60,000,000 annually in pensions to those crippled in its service, or to families of those whose lives have been spent in its service. It retires its higher military

and naval officers on half-pay. It is easily within the means of our churches, and from a like principle of obligation, amply to provide for her aged servants. And this aid ought to be provided and given, not as a matter of charity, but of right. It ought not to be asked for as a pittance or a benefaction and in an emergency, but as the payment of a debt.

But this method of self-help in part cannot serve all the ends for which ministerial relief societies are formed. There are those who cannot be provident. A well-informed minister has said: "Three fourths of our churches in Ohio average for home expenses, including the minister's salary, $375 a year. This is not a support. There are also aged men and their wives, widows, and orphan children of ministers, for whom there is no relieving fund, and who cannot be insured; and it is for such, in part, that our methods must be made more effective. Not to make them would be an injustice, and sadly to disappoint a public expectation.

For a proper ministerial relief, we must have other methods than are now employed. Present methods do not give sufficient pecuniary relief to those who are beneficiaries or applicants for aid. "There is a large company back of these needing aid, who do not ask it." Says the treasurer of the New York society, "They would well-nigh starve rather than ask." Our methods do not invite or warrant them in asking it. Asking is not the method indicated on the part of Him who said, "I was sick, and ye visited me; naked, and ye clothed me; an hungered, and ye gave me meat."

One writes from Illinois again and again, saying: "I am 71 years old, and fear I shall have to give up work; what then?" Another in Iowa, a pioneer missionary worker in two or more States, writes: "I am now 71. My wife is doing our work. I have a small amount laid by in town lots. When asked what I shall do when laid aside from pastoral work, I reply, 'We have a good county house, and I shall be provided for there, if need be.'"

For the sake of the new missionary fields, and for the sake of those quite insufficiently supplied in Massachusetts, Connecticut, or elsewhere, this Council should provide a Board of Ministerial Aid, and solicit subscriptions and invite gifts, that it may stimulate the work in the various State organizations by the proffer of aid in co-operation, and by administering aid among them when necessary, to such as are not provided for by other helpers. And this Board of Ministerial Aid should insist on gaining the attention and co-operation of our ministers and churches.

More than this. It should seek now to provide a Ministerial Home, one or more; at least, one for the Northwest. A home to which our ministers may look as rightfully theirs under a disabling afflictive providence; a refuge for their wives widowed and for orphan children dependent, without pecuniary resource; a place where young men or men in middle life unexpectedly or suddenly disabled, needing rest and recuperation, needing relief from care, with time for a possible recovery, may go and seek restoration.

Since this was first suggested by one of this committee, the experiment of such a Bethesda has been tried. Our Baptist brethren in New York, New Jersey, and Connecticut have had a property given them for this purpose in the northern part of the city of New York. It has been in successful operation for three years, and now has twenty-four inmates.

During the last year a member of a Baptist church at Germantown, Penn., has bequeathed nearly $300,000 to found such a Home for Baptist Ministers. Another, provided since we began this paper, at Pentone, Mich., costing $30,000; a seminary building, given to the Baptists for their disabled ministers, in Ohio, Indiana, Illinois, Michigan, and Minnesota.

Our Presbyterian brethren have one at Perth Amboy, New Jersey, —the munificent gift of his residence and eleven acres of ground by Rev. Matthias Bruen, D. D. This has been in operation more than two years, and has afforded a home for twenty-eight persons, whose average maintenance would have been about $300. An inmate speaks of it as "admirably adapted to the purpose for which it was designed. Any person who would not be satisfied and thankful here, could not be so anywhere." Another says: "The priceless comforts that the Board provides here, and that we have enjoyed, are beyond human computation"

Another says: "With all our necessary wants supplied and free from the distracting cares of self-support, why should we not be not only content but happy in this Paradise of the church? If the wealthy people of our church only knew the comforts, or rather the happiness, they are conferring on us inmates of this Home, they would rejoice to give needed means of supply, and far more, even permanent enlargement."

Besides this Home, a lady in Philadelphia, a devout Presbyterian, has recently made a bequest of an estate and $100,000 to support twelve disabled Presbyterian ministers. One essential condition

enforced will be, that they shall not use tobacco. This is to create a private institution.

The Presbyterian Church has 6,000 enrolled ministers, — or half as many more than the Congregationalists. They have 484 persons applicants for aid, comprising in their families 2,000 persons, 191 ministers, 265 widows of ministers, 28 orphan families. They have a permanent fund of $350,645.15, and they wish and intend to make it $1,000,000. Their receipts for current expenses the last year were $120,437.15; and the additions to the permanent fund, $18,414.01. In clothing, they received to the amount of $5,064 83. They ask for $150,000 annually. One of our ministers asks, "Why should they need so much, and we so little?" It may be replied, their systematic methods bring their entire membership to the knowledge of their plans, and bring to view the needy. There being this provision for men in need, men in need are sought out and helped.

A like effort to do something adequate and just on our part would reach the consciences of many; would give us means, and discover needs awakening our sympathies. It would tend in itself to invest with new interest this sacred calling, in the estimation of the young; to cheer the heart of the missionary pioneer; to relieve of a heavy load our aged brethren, who now know not which way to turn. Were this Council to proceed in earnestness and vigor to lift up this whole subject of ministerial support to an appreciative estimate on the part of God's people, and lead the way wisely and at once, as it ought to do, in making new and adequate provision for relief, it would most certainly find means sufficient. What Dr. Howard Crosby terms "the filial aspect of this cause will give it peculiar interest. It is largely the church's care of its venerated fathers." Of their established Home he says, "It was a tower of strength in the church for the support of its venerable and most worthy inmates."

With us, not having tried it, objections are at once started to the methods here suggested. It is proper that they should be entertained.

"It will tend to cultivate a willing spirit of dependence on the part of the ministry." Quite right, if it should lead to a more unreserved and holy self-surrender, and a true Christ zeal.

"It will tend to a wilful neglect on the part of churches, of pecuniary obligations owed to the ministry, especially in their advancing years." But will it not then be the fault of those who teach and preach?

"The disabled or aged minister may have a partial means of support, and the annual payment of a small sum of money will suffice to relieve him from distress." The word "distress" is good; and especially as coming from other ministers. Still, what is said is quite probable. For this reason the State Association should have its own Board and means of assistance, and be in efficient operation. Let the Home take those largely dependent, needing special care, and also those who would gladly share with it their own resources for the sake of a more fitting residence, care, or companionship. There might be many of this class in a given district, for which such homes should be provided. Those who could be so provided for, happily and amply might relieve the treasury of the fund in any given State, so that the necessities of others could be more fully met.

"But such provision would necessitate the expenditure of a large sum of money, to provide grounds, buildings, guardian care, servants, provisions, medicines, graves." Certainly it would. We should hope it would. Does any man think that these sacred obligations, this holy trust, are to be righteously met and borne without cost! Is this to prevent the church's care of its ministry? Shall the church, the world, "demand my soul, my life, my all," through life's vigorous years, and then discharge its servant — to penury? Men without homes, without incomes, and often without friends, knowing them and able to assist them?

"But the aged, the disabled would themselves be reluctant to give up society and accept seclusion of this sort, involving a separation from children and friends of former years." An essential feature of such a home should be, that it is attractive. None should share its hospitality but the willing, and these only after a period of trial. They should be assured, in this way, that it would be agreeable to them; and others also should be assured that it would be agreeable to have them there.

All professed saints are not good company, and real saints have often said and sung the significant and possibly prophetic lines, —

> "Lord, I shall share a nobler part,
> When grace hath well refined my heart;
> And new supplies of joy are shed,
> Like holy oil to cheer my head."

Again, it is objected that "such as could not be provided for in

their own homes — the helpless, the maimed, the infirm — could be cared for in existing institutions at less expense." There is no doubt but that the hospital or the poorhouse could be secured. But is it wise or kind in us to thwart benefaction on a large scale by such considerations? It is in our power to do good munificently, laying foundations to serve the purposes of the denomination for a long period, after donors, benefactors, and many beneficiaries shall have stood face to face in the higher mansions of the Father's house.

Suppose the Home provided, and there is for a time no willing occupant? It would serve this purpose — it would allay fears for the future in many an aching heart.

Horace Bushnell, in 1845, broken in health, in North Carolina for recovery, writes: "A great many sad sentimentalisms and gloomy forebodings about my dear wife and children are quite chased away. Often, very often, in the course of my journey hither, was my heart oppressed almost to bursting by the thought of my dear family; how little I had done for them which I might have done, and what must be their condition if my health was indeed finally broken — how I could leave them if I must leave the world. Such thoughts haunted me all the way. I sighed. I prayed mentally. I felt my heart rising to pour out its tenderness" (p. 113, Life and Letters). Horace Bushnell was but forty-three years old.

Probably but very few ministers here but have been in that Valley of Baca. And if you, how much more frequently many of your brethren, in humbler parishes where salary, in dozens together, is not equal to the salary given by single churches represented here. True, uncomplaining men. Their frequent removals are harder to bear than penury and prospective want. By their side are wives, honorable women not a few, for whom there is not now and never more will be an earthly home. But many are writing, "We don't want a church poorhouse." We are not quite so certain of that. Let inquiry be made of the man who has no home or income!

It might be a happy thing for some, if Illinois, or Wisconsin, or Michigan, or all of them had each a small cottage and land for garden adjoining, for a disabled or aged minister, rent free. We earnestly commend to the benevolent in these newer States a provision of this kind also. But as respects this home for more than one family, or for the needs of more than one State, no man should be allowed to call it by a hateful name, or justly apply to it a reproachful epithet. It should be God's gift, as provision for dear children; embosomed in the love of munificent and grateful

churches; graced by the skilful hands of reverent Christian women, hallowed by offerings from Sunday-school children, and redolent with the prayers and invoked blessings of all the churches of the land.

Your committee, therefore, inviting anew the attention of all our churches *to the action upon this subject of ministerial relief* taken by the Councils of 1877 and of 1880, submits to this Council its recommendations, as follows: —

First. The appointment, and for incorporation, of a Board of Ministerial Aid and Relief, to operate in all our churches; in harmony with the boards of State organizations, where such exist, or independent of them, if need be. That it solicit contributions from the churches, and gifts and legacies from individuals, to apply in this work. That it diligently use appropriate means *to excite* a new and general interest in, and attention to, this great matter.

Second. That this Board of Ministerial Aid and Relief make arrangements as soon as practicable for a Ministers' Retiring Fund, from which payments shall be made in annuities to ministers of the Gospel who have reached the age of sixty five years. This fund to be constituted, by payments for a brief term of years of a stated sum of money by beneficiaries, by contributions from the churches, and by personal gifts and legacies from individuals, and especially from such ministers of the Gospel as shall be able to help in bearing one another's burdens.

Third. That this Board of Ministerial Aid and Relief take measures at once to secure a *Ministerial Home*, at least one for the churches of the Northwest, — the GIFT of such a Home, and of endowments for it; a HOME to which our ministers may look as theirs, if they shall become disabled by infirmity or age; and in case of their decease, a home for their wives and little children that shall not otherwise be provided for.

To the best discretion, to the highest wisdom, to the tender brotherly love of this Council, this report of your committee is submitted.

For ourselves, we shall feel that we have not lived in vain some sorrowful years if God shall thereby make this instrumental in securing the boon which it commends to our brethren in the ministry of the word of God.

M. K. WHITTLESEY,
WM. H. MOORE,
RICHARD CORDLEY,
Committee.

REPORT OF COMMITTEE ON MONUMENT TO JOHN ROBINSON.[1]

The committee appointed with reference to the erection in the city of Leyden, Holland, of a monument to the memory of John Robinson, report as follows: —

It was the first thought of your committee to endeavor the erection of a bronze statue of the man, with appropriate emblematic surroundings; and they were not without the hope and expectation that the large expenditure needful — some $10,000 to $15,000 — might have been provided; but they were led to abandon the idea by the controlling consideration that such a portrait-statue must be purely ideal, inasmuch as no likeness of the good man is known to be in existence, nor, in fact, does any tradition survive as to whether he were dark or light in complexion, tall or short in stature, stout or lean in figure; so that there is absolutely no clew to the quality of his physical personality.

The next expedient seemed to be to place in the Cathedral of St. Peter, in Leyden, opposite to which, across the narrow *Klok-steeg*, was the house where he lived, and which "being large" was used by his people as the place of their assembling, and somewhere under the pavement of which cathedral John Robinson was buried, a monumental slab, taking its place, among hundreds of others, to the memory of dead statesmen, divines, and burghers of Holland, upon the inner walls. To do this it was needful to obtain permission of the proper authorities.

A certain Board, called the *Gemeente Commissie*, have charge of all the church buildings in Leyden, and application was accordingly made to them for the desired permission. In the process of this negotiation it became known to the members of your committee, Dr. George E. Day, of New Haven, and myself, who happened to be on the ground, that it might be possible that permission could be obtained to place such a monumental tablet upon the *outside* of the building, at a favorable point, and a request to be permitted to do so was presented. The Dutch mind seems never before to have

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conceived of the possibility of placing such a slab on the *outside* wall of a church, and due consideration was demanded.

In the course of time, however, we were informed that the principle of placing such a slab on the outside wall was conceded, subject to an approval of the specific design, quality, and inscription of the monument which shall be proposed.

The exact plan of your committee is this: There is, on one side of the cathedral, directly opposite to the site of Robinson's house, about five feet from the ground, a recessed panel, which is:

In height, 2.30 metres (a little less than 7½ feet).

In breadth, 2.10 meters (a little more than 7 feet).

In depth, about .08 meters (say 3 inches).

In this we wish to place firmly and forever — barring earthquakes and other casualties — a polished slab of Old Colony granite, with perhaps a bass-relief of the "Mayflower" at its head, and a comprehensive and, as one might say, Congregational, inscription.

The committee have been for some time waiting upon an eminent artist for a suitable design and as neither of them has been going abroad, the matter, which obviously demands personal supervision, has not been hurried. It is not impossible, however, that, Providence permitting, at least one member of the three who have already given some time and labor to the subject on the ground, may be able before long to continue such service; and should it please the National Council to approve what we have done, reappoint and recommission the committee, and permit them to pay all — or most of — the needed expenditure from their own pockets, the desired work may — if it seem long delayed — be faithfully accomplished before the next triennial session of the body.

Respectfully submitted for the committee,

HENRY M. DEXTER,
Chairman.

October 16, 1886.

REPORT OF THE FINANCE COMMITTEE.[1]

Your committee, to whom was referred the report of the Treasurer, the report of the Publishing Committee, and the memorial from the General Association of the State of Illinois in relation to the Year-Book, beg leave to report as follows: —

The very full and carefully prepared statement of the Treasurer, with the Auditor's certificate attached, shows that during the three years since the last triennial session of this Council the total receipts from all sources have been $24,937.64. There has been paid for

Indebtedness and interest	$3,432 84
For publication of Minutes and Year-Books	10,879 64
For current expenses (3 years)	3,049 28
Placed at interest in reserve as a basis of credit	3,000 00
Balance on hand	4,575 88

Thus far the report is a very gratifying one, although largely due to the earnest efforts and generous contributions of a few individuals.

There is, however, another side to this report, which shows a dilatoriness and indifference on the part of some of the churches, not quite so pleasant to contemplate.

Out of the forty-seven States and Territories composing the constituency of the body, only five have paid their annual dues in full, and the delinquencies aggregate the large sum of $7,529.95, which sum ought to be paid at once to help meet the large drafts that will very soon be made upon the Treasurer for the expenses of this meeting and the forthcoming Year-Book.

Your committee recommend that the members of this Council from the States in arrears be appointed special committees for their respective States, to look after this indebtedness, and report direct to the Treasurer.

Your committee is inclined to believe that if the State officials, who receive the money from the local associations and churches, would push matters a little more sharply, it would result in earlier and more complete collections.

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It is recommended that the churches be asked to contribute annually the sum of one and a half cents per member, to meet current expenses during the next three years.

The prompt payment of this trifling sum of only $1.50 for each 100 members will surely be no burden upon the churches.

Your committee believe that a change ought to be made in the time for gathering church statistics, and that a uniform date should be selected for that purpose. As more of our churches make their reports on the first of January than at any other one date, it is recommended that the statistical year be made to coincide with the calendar year, and that the publication of the Year-Book for 1888, and subsequent years, be delayed until after the reports from churches and local organizations made up to Jan. 1 in each year are received.

To avoid as much as may be the usual delays in such matters, and that the Year-Book may be issued promptly, and with the utmost accuracy, it is recommended that the Secretary be authorized to procure such additional help as may be necessary for that purpose.

There is a wide difference of opinion in regard to admitting paid advertisements into the Year-Book. Some think it undignified in a body like the National Council of the United States to resort to such methods for raising money to publish its annual statistics; while others regard the practice with favor, and consider the advertisements an important feature of the book, as they contain much valuable information in a convenient form for reference.

While your committee see no objection to the admission of advertisements from our educational institutions, and such others as pertain strictly to our church work, it most respectfully recommends the reference of that matter to the Provisional Committee, with power to act; also the adoption of the following resolutions: [1]

Respectfully submitted,

JAMES W. SCOVILLE,
FRANKLIN FAIRBANKS,
LOUIS N. GILBERT,
} *Finance Committee.*

[1] See page 46 for these resolutions as adopted.

REPORT OF COMMITTEE ON SYSTEMATIC GIVING.

The duty of beneficence is not among the things hard to be understood in the teachings of the Bible The Old Testament required a tenth of the produce of the field from an agricultural people to be given to religious and educational purposes. The New Testament requires that every disciple should recognize in his fellow-man a brother, and give to his necessity with a love which no exact mathematics can measure. The early churches out of their necessities provided for the more necessitous churches. Amid all the corruptions of the church of the Middle Ages, their duty was never forgotten in its exhortations, albeit the precept — as has often been the case since — was better than the example. Still the example was better than Protestant historians have represented it to be, and is worth studying by Protestant churches today. The Socialist Hyndman will hardly be accused of theological partiality for Romanism, and this is his picture of the Roman Catholic Church in England in the sixteenth century: —

"The lands of the church were, at the accession of Henry VIII., of an extent not less than one third of the kingdom But they were held in great part in trust for the people, whose absolute right to assistance, when in sickness or poverty, was never disputed. . . . Universities, schools, roads, reception houses, hospitals, poor-relief, all were maintained out of church funds. Even the retainers who were dismissed after the Wars of the Roses were in great part kept from actual starvation by these conventual establishments and the parish priests."

This beneficence seems also to have been, at least in theory, systematic; for Mr. Hyndman tells us that the church tithes were divided into three equal parts, one third being expended in the maintenance and ornament of the church, one third for the poor, and one third for the personal support of the priesthood; while the books of the conventual establishments show that a large portion of the income derived from their lands was spent by the monks in entertaining strangers, in relieving beggars, in attending the sick, and in other good works.

Thus the duty of systematic beneficence is enforced upon the Christian church alike by Scripture and by ecclesiastical history; while the peculiar condition of modern church life adds emphasis to it.

In most of our cities and larger towns the Protestant Church is a social-religious club; with a fine edifice, a scholarly instructor, a religious school for the children, fine equipment for sacred music, in short, every advantage for enjoyable and æsthetic worship; with not infrequently added advantages for various forms of social enjoyments, from a literary society to an oyster supper. In these social organizations the rich and poor do not meet together. They rarely meet under the same roof; if they do, the social system divides the house into aristocratic and democratic quarters. The social rifts which have grown in the last half-century in American society are nowhere more visible than in our town and city churches. Therein the poor do not have the Gospel preached to them. Directly these churches minister only to Christian households. If they do not indirectly and by systematic giving preach the Gospel to the poor, they reverse the parable of our Lord, and leave the ninety-and-nine in the wilderness that they may care for and coddle the one in the fold. No one can call himself a disciple of Christ who is not learning to lay down his life for the poor and the needy; no one can call himself a follower of Him who came to seek and to save that which was lost, if he leaves the lost unsought and unsaved. And as our town and city churches are at present constituted, seeking and saving can be done only by systematic support of agencies maintained by the church and operating without its walls. The modern church is a nerve centre; invaluable if it is in very truth a reservoir of divine power sent out to every part of the social organism; but no true church of Christ if it expends all its spiritual force within and upon itself. To gather in our cushioned pews and have our moral sensibilities pleasantly amused by a sermon at one end of the church and a song at the other, is a poor substitute for following Him who laid down his life for us, and bade us lay down our lives for the brethren. "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

If these facts and principles be conceded, and they will hardly

be doubted or denied, it is evident that the first duty of the Christian church, and therefore of the individual Christians who constitute the church, is to organize a system by which their money, consecrated to the Lord, may be made to do the Lord's work. Organized charity is simply organized love; and in an age when every form of acquisition is organized, the proposition that giving must also be organized is not one to be argued; it is axiomatic. Wealth is a trust, not an ownership; and the administration of a trust must be regulated by principle, not by impulse. Your committee are not prepared to recommend any one method of systematic giving as superior to all others. No one method is best in all communities, and in all localities: the principle of local option applies. But your committee urges upon the Christian ministry the duty of emphasizing to their congregations the truth that property is a trust, and that the systematic administration of it is enforced upon the Christian by the specific precepts of the Bible, by the history of the Christian church, and by its present social character and condition.

LYMAN ABBOTT.
GEO. R. MERRILL
FRANCIS E. CLARK.

CHICAGO, Oct. 18, 1886.

REPORT OF THE COMMITTEE ON INDIAN AFFAIRS.[1]

REV. WILLIAM H. WARD.

THE committee appointed by the National Council at its session in 1883, on Indian Affairs, would respectfully report: —

Your committee, according to their ability, in and through various channels, have done what they could, co-operating with many other agencies working in the same direction, to secure justice, education, and religious culture for the Indians. They are gratified that so much has been secured during these few years past, and they look forward with hope for much greater progress in the near future.

During the five years from 1881 to 1886 the Indians have made progress such as no other period in their history has seen. The number of acres of land cultivated by them has risen from 206,421 to 267,983, about thirty per cent. The number of bushels of grain

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raised by them has increased from 1,320,069 to 2,464,275, or has nearly doubled. The number of houses occupied by them has risen from 12,893 to 17,812, an increase of over thirty-eight per cent.

The number of day schools on Indian reservations has increased from 106 to 152; of boarding schools on reservations from 64 to 86; and of training schools from 4 to 8. Five years ago there were no boarding schools off reservations; now there are 19. The training schools of 1881 were Hampton, Santee, Carlisle, and Forest Grove, Or. The four additional ones are Chilocco, Ind. Ter.; Lawrence, Kan.; Genoa, Neb.; and Lincoln Institution, Philadelphia, with capacities for 150, 340, 150, and 200 pupils respectively. The nineteen boarding schools off reservations are schools in various States which add Indians to other pupils, or which have been established to care for Indians only, mostly the former. This plan for putting Indian children in such schools originated with Congress. The net gain in education is best shown by the average number of pupils in attendance at these schools, which has considerably more than doubled, there being now 10,938 against only 4,976 in 1881.

The progress in the allotment of land for occupancy by Indians has not been small. During the three years past, from 1883 to 1886, there have been 852 certificates of allotment issued to individual Indians or families, and 2,336 patents for lands have been issued as above. These patents cover some, but not all, of the allotments mentioned, and they give a title in fee simple, inalienable for twenty-five years. Nearly half of these patents went to the Omahas.

The following will give a comprehensive idea of what legislation has been secured during the last five years in behalf of the Indians:

Three appropriations have been made, aggregating $80,000, for surveying boundaries of Indian reservations, and also resurveying quarter sections and eighths (one hundred and sixties and eighties) inside reserves, preparatory to making allotments. This is only a beginning of what will be needed for several years; and such appropriations were begged for many years before they were granted.

Appropriations were made in 1884 and 1886 of $5,000 and $2,000 for expenses of detecting and punishing parties selling liquor to the Indians.

In 1884, 1885, and 1886 appropriations were made of $25,000, $25,000, and $50,000 respectively, for "additional farmers" for Indian reserves. This is an excellent provision.

In 1885 came the most important act of legislation of the period under consideration, a law providing that all crimes of Indians against each other's person or property should be punished in the courts of the State or Territory in which they were committed, precisely as crimes of white people are punished. It is hardly conceivable that up to last year there was no power in any court to punish the murder of one Indian by another, or manslaughter, arson, burglary, or larceny. We may add that, at the Indian agencies, there have also been established "Courts of Indian offences"; but there was no legislation for them. They originated in the Indian Office.

In 1884 an important law was passed, allowing Indians to take homesteads on any public lands, *without payment of fees or commissions*, the patent given to be inalienable for twenty-five years, just like those on reservations. In 1885, $5,000 was appropriated to assist Indians in taking up homesteads.

The Omahas have had their lands patented (954 patents) and the surplus sold for their benefit, and they are taking care of themselves. The Santees have had theirs allotted, and their surplus disposed of. Some patents have been given to the Santees, and others will be when they have cultivated the lands three years continuously. By the Sioux treaty they become citizens when they receive their patents. Both the Omahas and the Santees are thus in process of coming under State law and becoming citizens. Both these changes were brought about by special act of Congress.

As further items of legislation, it may be mentioned that the office of superintendent of Indian schools has been created, and that text-books on the hygienic effects of alcohol have been introduced into Indian schools.

We cannot fail to mention another series of facts indicating changed conditions and progress.

The Fort Berthold Indians of Northern Dakota have left their crowded ancient village, where they protected themselves against their old-time Sioux enemies, and have peacefully scattered, opening individual farms all over the prairie.

The Choctaw Nation, after years of trouble, have adopted their

freedmen, who before had no status whatever, or rights, or privileges.

A serious quarrel, of some years' standing, dividing the Creek Nation, and finally coming to shooting and threatening war, was peacefully arbitrated by Generals Fisk and Whittlesey.

The Crow tribe has passed, in three years, from buffalo hunting to allotment taking, farm opening, school supporting, and house building. No wilder (though friendly) Indians existed in the country. This is an unusually rapid transformation. The extinction of the buffalo has had something to do with this transformation, and it compels the Indian to understand that the end of his wild life must come.

The increased public interest in the welfare of the Indians appears in the societies and conferences devoted to the subject. The Woman's National Indian Association, of which Mrs. Quinton is secretary, began work in 1879; but adopted its constitution, and got into working shape, in October of 1882. Its numerous branch societies have done much to develop a healthy public sentiment. The Indian Rights Association, of which Herbert Welsh is the courageous and indefatigable secretary, was organized in December, 1882, and has done a noble work. The Lake Mohonk conferences of all the friends of the Indians have done much to unite the counsels of the friends of the Indians, and their deliverances have attracted general attention.

These are the favorable indications, and they show a marked and hopeful progress. But the discouragements and wants are not few. Chief among these comes the neglect of the House of Representatives to enact the general Allotment Bill passed by the Senate. To the enactment of the Dawes Bill every effort should be devoted.

The very important bill dividing up the Sioux Reservation, urged by all friends of the Indians, has not become a law.

The Mission Indians of California are still without relief.

The Round Valley Reserve, Cal., is still crowded with intruding settlers.

The Indian Territory is still constantly invaded by men bent on mischief. It is most necessary that something be done beside keeping an army to mount guard over unused lands.

A court in the Indian Territory is desperately needed. Other courts in Kansas, Arkansas, and Texas, covering only criminal

cases, are too far off. At present no court has any jurisdiction over civil cases in the Indian Territory to which a white man is party. This produces a very bad state of affairs, in which there is no protection against lawlessness and crime. The Territory becomes an asylum for refugees from justice It is true that our treaties with the Five Civilized Tribes provide for the establishment of such a court, but Congress is too busy making political speeches about oleomargarine to attend to the matter.

Finally, it is a sad fact that since the nomination of Indian agents by religious societies ceased, the Indian service has been running into politics. This fact we cannot ignore, while admitting, at the same time, the general earnestness and zeal of the successive commissioners of Indian affairs. Nevertheless, it has proved impossible to keep this bureau entirely out of the political influences which surround the Department of the Interior.

REPORT OF THE COMMITTEE ON COMITY.[1]

How can all that love our Lord help his kingdom to come on this earth?

This is the meaning of the various papers bearing on comity which have come before this committee. Three communications have been thus referred.

First. One from the officers of the American Home Missionary Society asking for the appointment of a committee to confer with the highest ecclesiastical body of a single denomination, with the purpose of securing such action as shall reduce the evil of denominational interference to its smallest limits.

Second. A memorial from the churches of Ohio, being action taken by them in 1884, asking this Council to take steps to secure an Interdenominational Congress.

Third. A resolution offered by the Rev. W. H. Moore of Connecticut, one of the permanent officers of this Council, making a request similar to that of the churches of Ohio, with the added suggestion that this Council appoint a permanent committee to act in this matter, to be our delegates in this proposed Congress, this body to pay the necessary expenses of such a committee.

Few words are needed to show the necessity for a prompt

[1] Page 33.

response to this threefold appeal. That three such memorials should come, without any preconcerted action, shows that the time is ripe for a forward movement.

The question is broader, however, than to merely find a way to avoid strife with our neighbors.

It covers more ground than to find the means whereby we shall be undisturbed in establishing the greatest possible number of Congregational churches on a given field, in a given time.

The plan adopted ought to be constructive and progressive, as well as one fitted to meet the present emergency, whether on the border or in older communities.

We ought, sooner or later, to find a method whereby all the forces of Christ's kingdom should not only forbid all friction with each other, but should be harmoniously united in aggressive work against the kingdom of this world. As a suggestion towards such a plan we recommend the adoption of the following resolutions.

The first resolution points out a means of meeting complications that are all the time arising, and which must be decided in some way at once.

The second resolution looks further into the future, hoping to secure such action as shall finally preclude the necessity of the first resolution.[1]

JOSEPH WARD.
SAMUEL W. DIKE.
JAMES M. HAVEN.
CHARLES B. RICE.
CHARLES E. HARWOOD.

[1] See these resolutions as adopted by the Council, on page 33.

REPORT OF COMMITTEE ON CO-OPERATION WITH FREE BAPTISTS.[1]

The committee to which was referred the resolutions regarding co-operation with the Free Baptist churches, respectfully reports as follows: —

No communication has come to this Council regarding the subject of any union, more or less formal, with the Free Baptist churches. The subject is therefore one of delicacy. Knowing, however, the kind and cordial relations of those churches and our own, the great importance of Christian union makes this report proper. No denomination is nearer to us than that of the Free Baptists, perhaps none so near.

That denomination began its visible existence in New Hampshire, by the organization of its first church in the year 1780. It took its rise as an effect of the preaching of George Whitefield, whose death was blessed to the conversion of one who became its first minister. The cry uttered by a mounted traveller in the streets of Portsmouth, "*Whitefield is dead*," led a listener who had heard him preach to a sense of his responsibility to God, and eventually to his submission of soul to the Redeemer. He became a member of a Congregational church. He and a few kindred souls began an unknown enterprise, — *a prayer-meeting*. It was a dead age, when churches were supported by taxation, — established churches, — and when a vital experience *in that section* was rare. A formal religion was prevailing. The converts found no place for their spiritual life in the church. Patience had no effect. To separate was a necessity. The first difference was that of vital experience as contrasted with a dead form; there then came a difference on baptism, and soon a protest against the lifeless Calvinism of that time.

From the organization of the first church, these people protested against the right either to tax or receive a tax for the support of the ministry, making free offerings the invariable rule; and also protested against a ministry whose sole qualification was, with character of course correct, a college education. The former led some to object to all pledged salaries, even from free will; the latter led some, though not their founder, to apparently disparage

[1] Page 34.

education. The theology of the first minister is plainly close to that of Fletcher of Madely, adjuring a limited atonement; denying conditional election and reprobation without foresight of men's lives; believing in the profounder view of sin; recognizing the inability of the sinner, but finding a gracious ability for all; insisting absolutely on regeneration by the Holy Ghost, so that one may rejoice in the knowledge of a present salvation; in all other respects agreeing with the common faith. They particularly held to a living personal experience of the divine grace. They separated from the then-called "standing order." They went out because the churches of that section had no place for such Christians and their burning zeal, a zeal which embodies what was called then "the old Whitefield fire." They did what Methodists did elsewhere; their example saved the old churches to Christ.

The changes of time have obliterated the early feelings of estrangement on both sides. Both have changed somewhat. How, it is needless to say. But it would be hard now to find any differences in doctrine or general views of advancing the kingdom of God. Their institutions for education, their principles of missions, and other work are like ours. Their polity is purely Congregational. They commune at the Lord's table with all Christians, and their and our ministers and people interchange. Upon the method of baptism and the baptism of children, is the sole apparent difference.

Your committee does not suggest any method of securing a formal union at present. It seems strange that two bodies so near alike could not be one, and thus remove one of the confusions of our Christendom. Time may lead to such a result.

But in the mean time your committee believes that warm relations should be cultivated with this body which went out from us, and that not without reason, and which is so near us and we to them. Especially does it seem desirable that in sparsely settled localities, this spirit should take practical form. Where two weak churches exist in one locality, so nearly alike, it would seem that Christian people therein could come together for one worship in a Christian spirit. The principle is, at least, worth commending, and we do commend it.

A. H. QUINT.
G. E. STREET.
SMITH BAKER.

REPORT OF COMMITTEE ON AMENDMENTS TO CONSTITUTION OF NATIONAL COUNCIL.[1]

Your committee report that they entered into correspondence with the General Associations of New York and New Jersey, as directed by the resolutions appointing them; that no definite and specific changes in the constitution of the National Council were proposed by either Association; that your committee have considered the suggestions of the New Jersey Association, but do not see their way clear to recommend any specific limitations upon the topics to be considered by the Council, nor have they any other methods to suggest of putting the National Councils under the guidance or the management of the State Associations than the method already in vogue, according to which each Council is made up of delegates elected by State and local Associations. In the judgment of your committee, the best way to allay whatever apprehensions may have arisen in the minds of our brethren is by a continued, careful maintenance, in all the proceedings of the Council, of the fundamental principles of Congregationalism — the independence of the local churches, and a careful abstention from all appearance of the exercise of every form of ecclesiastical authority. Your committee have, however, carefully considered the suggestions which have been made to them from various quarters, and have also taken into consideration the course of action pursued in the conduct of business at the last meeting of the National Council in St. Louis, and, as a result, they respectfully recommend for the better ordering of the business of the Council the following amendments of the constitution, by-laws, and rules of order: —

I. Amend Article III. of the constitution by inserting in subdivision 8, after the words "Such officers as are not delegates," the words "Together with persons selected as preachers, or to prepare papers, or to serve upon committees appointed by this body."

The object of this amendment is to make the constitution harmonize with By-Law III., which contains a similar provision.

II. Amend By-Law III. by omitting the word "seats," substituting the words "all the privileges of members." The object

[1] Pages 16, 79. N. B. — This committee, appointed in 1880, not reporting in 1883, was discharged. Their intended report, as above, was received at Chicago, as a memorial, and referred to committee on the subject.

of this amendment is to make this by-law harmonize in phraseology with Article III., subdivision 8, of the constitution.

III. Amend By-Law X. by substituting for the words "one hour" the words "three quarters of an hour," and by inserting after the word "report" the words "no speaker upon any motion or resolution or any paper read shall occupy more than ten minutes." The object of this amendment is to put a limitation upon extemporaneous debate. The written papers are already limited, and it does not seem to your committee that the speeches should be without limit, and in point of fact they have been limited generally by common-sense and common consent, though not by any established rule.

IV. Amend the rules of order by inserting between Rules I. and II. the following:—

"But the Council may at any time, on the motion of one member, seconded by five other members, and by a majority of two thirds of those present and voting, order a vote upon the pending question to be taken; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak, but during that time no speaker shall speak more than five minutes." The object of this provision is to enable the Council to order a vote on any question before the house. This was frequently done at St. Louis, but there is no authority in the present by-laws or rules of order for such an order, and the motion to close debate could not have been put if any member of the Council had objected.

V. Add to the rules of order the following:—

"Voting shall be, ordinarily, *viva voce* or by show of hands, but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the minutes, and published in the printed reports of the proceedings."

It seems to your committee that the Council should be able to declare its opinion upon any subject brought before it; this is the right of the majority; but also that the number voting for such expression of opinion and the number voting against it should be reported whenever such a report is called for, that the minority may not appear to have given their approval to opinions or sentiments which they do not really approve. This is the right of the minority.

Your committee further report that, in their judgment, the

present name of the body, "National Council," is not very satisfactory, and that, in their opinion, it is liable to some real objections; but they do not find any general agreement upon any substitute. Of the various names suggested, they recommend "Conference" as the one most in accordance with the genius and precedents of Congregationalism. They, however, recommend that, in order to test the sense of this body, an informal ballot be taken without debate, that in this ballot every member write his first and second choice, that the ballots so taken be referred to a special committee to report the result, and any recommendation for further proceedings thereon which the choice of the Council so expressed may indicate to be desirable.

All of which is respectfully submitted.

LYMAN ABBOTT.
L. T. CHAMBERLAIN.
T. M. POST.
GEORGE B. SPALDING.

CHICAGO, Oct. 18, 1886.

TO THE NATIONAL COUNCIL:

The committee on constitutional questions have considered the questions referred to them, and the majority submit the following report: —

Is a State body of less than six churches and less than ten thousand church members entitled to a delegate to this body?

The constitution provides, Rule, II., Sect. 2, "... the churches united in State organizations appoint *by such body one delegate, and* one for each ten thousand," etc., etc.

Each State organization is entitled to one delegate, irrespective of the number of churches or of communicants.

Is it allowable under the constitution of this body to admit delegates from any State or local body, appointed according to the rules of said body by its delegation present at the Council to complete the number of delegates to which said body is entitled?

The constitution provides, Rule II., Sect. 1: "*The churches, assembled in their local organizations*, appoint one delegate, etc. etc. ... It being understood that wherever the churches of every State are directly united in a general organization, they may, at their option, appoint the delegates *in such body*," etc.

Rule II., Sect. 2, provides ". . . The churches united in State organizations appoint *by such body*," etc., etc.

In each case the authority to appoint delegates is placed in the local or State organizations *as such*, without any authority to depute or delegate their power to any other body or individual, and it is not, under the constitution, allowable to appoint delegates in any other way than by the State or local bodies themselves, nor is there any authority to be derived from the constitution to fill vacancies in the manner suggested, nor by any other mode except the direct action of the constituent bodies themselves.

All which is respectfully submitted,

JOHN J. BELL,
NATHAN P. DODGE,
Committee.

INTER-DENOMINATIONAL COMITY.

RESOLUTIONS ADOPTED BY THE CONGREGATIONAL ASSOCIATION OF OHIO, 1884, AND SUBMITTED TO THE NATIONAL COUNCIL.[1]

Whereas, We, the members of the Congregational Association of Ohio, recognize the unity of the body of Christ, which is his church, and recognize the different denominational churches as members thereof, possessing gifts bestowed by the Spirit, to each one severally as he will; and

Whereas, We are convinced that this unity of the body of Christ should find such unequivocal expression as to be apparent, and convincing to the world; therefore

Resolved, (1) That while it becomes us to abate nothing of our zeal in advocating at proper times, and in planting churches upon, the distinctive doctrines and principles committed to our fathers and to us as a denomination, — namely, evangelical truth, the rights of individual Christians, the liberty of the local church, and the fellowship of the sisterhood of churches, — we still recognize it as a higher duty to hold our denominational tenets as subordinate and tributary to the spiritual unity of the whole church.

Resolved, (2) That the leadings of Providence in our denominational history and spirit suggest that our Congregational churches are appointed of God to lead the way and set an example in the matter of inter-denominational comity.

[1] Page 16.

Resolved, (3) That we heartily commend the efforts that have already been put forth in this direction in some of our new States, and we rejoice in the measure of success attained.

Resolved, (4) That we urge upon the American Home Missionary Society, its superintendents and missionaries, the importance of using the best endeavors to secure such friendly co-operation with the missionary officers of other denominations as shall prevent the undue multiplication of churches and the consequent waste of the Lord's money, and the needless division of the body of Christ.

Resolved, (5) That we, as a body, deem the organization of an inter-denominational congress for the consideration of important questions of comity between the denominations both important and practicable, and that we hereby call upon our National Council at its next session to take such steps as may be necessary to secure such a congress.

MEMORIAL.

To the National Council of Congregational Churches, Chicago, Ill :

Dear Brethren, — At the sixtieth anniversary of the American Home Missionary Society, the committee to which was referred Secretary Barrows's paper on "Denominational Co-operation in Home Missionary Work," presented the following resolutions, which were adopted : —

Resolved, That the officers of the American Home Missionary Society be requested to complete the statistics bearing on the subject of interference between denominations in our home-missionary work, as regards the Presbyterian denomination, and, if possible, other denominations, and to present them at our next annual meeting.

Resolved, That the officers of the American Home Missionary Society be requested to memorialize the National Council, asking it to appoint a committee to confer with the General Assembly, and seek such action from it as shall, with the action taken by this society, reduce the evil of denominational interference to the smallest limits.

We therefore respectfully memoralize your honorable body upon the subject, and request that you appoint the committee asked for by the second of the above resolutions.

DAVID B. COE, *Hon. Secretary.*
ALEX. H. CLAPP, *Treasurer.*
WALTER M. BARROWS, } *Secretaries.*
JOSEPH B. CLARK, }

RESOLUTIONS RELATING TO UNION OF CONGREGATIONALISTS AND FREE BAPTISTS.[1]

Whereas, There have been, on several recent occasions, expressions of fraternal feeling between our brethren of the Free Baptist churches and brethren of our own denomination, in some instances contemplating a complete union; and

Whereas, There seems to be no difference between us in the essentials of Christian truth;

Resolved, (1) That we favor so desirable an end as the union of Christian people in form as well as in spirit, and therefore would gladly welcome a union in this case in any manner which would preserve the truth, and allow a broad charity in non-essentials.

Resolved, (2) That it may be wise in many sparsely settled localities for people of these respective denominations now separated and weak, to begin at an early day a union in Christian worship and the administration of the ordinances.

MEMORIAL FROM GENERAL ASSOCIATION OF ILLINOIS RELATING TO THE YEAR-BOOK.[2]

To the National Council of the Congregational Churches of the United States:

Dear Brethren, — We are instructed by the General Association of Congregational churches of Illinois to present to you the following overture, respecting our church statistics: —

[1] Page 17. [2] Page 15.

Whereas, The object for which our Year-Book is printed is to record the annual history of our church life and work; and

Whereas, The value of such a record is in proportion to its promptness and the accuracy of its statements, we therefore suggest the following changes, with a view to its improvement:

1. That a common date be selected for gathering church statistics throughout the country. Ten States and Territories report January 1st; three March 31st; three April 1st; three May 1st; one each June 15th, July 1st, July 15th, and August 10th; two each August 30th and 31st; five September 1st; two September 30th; five November 1st, and four without date. These reports, gathered at sixteen different dates, are bound up in the Year-Book as the latest facts and figures from our churches, though thirty-two of them are six months old and ten of them more than a year old when published. Not only is the value of the Year-Book greatly impaired, because out of date for all but ten States, but its totals are untrustworthy because of this discrepancy. Every church member transferring his standing from a State reporting at the beginning of the year to one reporting at the end of it, is counted twice. A Year-Book should be truthful. Ours is not.

2. We believe that our statistical year should coincide, as nearly as practicable, with the calendar year. Ten States and Territories, nearly one fourth of the whole number, report from January 1st. Six others will need to report but two months later, and six more but three months earlier, to bring them to the same date.

The time named will insure, we believe, greater accuracy and promptness than any other date in the year. Annual church meetings are held quite generally at the close of the year, to which carefully prepared reports are made. The figures needed for the Year-Book, if called for at this time, can be copied from the annual reports with little labor. They will also be exact and far more likely to come promptly than at any period three or six months later.

The attempt to correct a report for any mid-year date not only involves much labor, but in case of benevolences arranged on a schedule running through the year is impossible. A clerk will either defer reporting for a convenient season to make corrections, or guess at his figures, or copy his old report. The figures for a Year-Book should be as fresh and as accurate as those of a counting-house.

The changes proposed may delay the issue of our Year-Book until April, but it will then be in ample time for our spring meetings; and when published, it will be as prompt and trustworthy for forty-seven States and Territories as it is now for one eighth of our entire number.

Respectfully submitted,

J. C. ARMSTRONG.
J. W. SYKES.

OVERTURE TO THE NATIONAL COUNCIL ON THE INDIAN WORK OF THE AMERICAN MISSIONARY ASSOCIATION.[1]

The Congregational churches of Dakota have seen for many years the work done by our missionaries for the Indians.

The native churches gathered by these missionaries are members of our associations, both local and general.

Hence we are convinced of the wisdom and the practical utility of the methods used to Christianize and civilize the Indians.

But we also see that the opportunity and the possibility of thus settling the Indian question are nearer than the churches at large appreciate.

We therefore urge our churches, in National Council assembled, to take such measures as are in their wisdom best suited to give our churches information of the work already done.

This will disclose the fact that no other work for the Indians is so efficient and so hopeful as that in the hands of our denomination, and therefore it is our duty to push the work with more vigor, so as to secure results that are entirely possible now, but which will be more difficult if action is materially delayed.

We would further ask, if it be possible, that the National Council request the American Missionary Association to organize an Indian Department to promote this work, believing that when the churches know the facts in regard to the Indian field, they will furnish the means to cultivate it without any detriment to the other branches of the work under the care of the Association.

A true copy.

WM. B. HUBBARD,
Secretary.

THE GENERAL ASSOCIATION OF CONGREGATIONAL CHURCHES OF DAKOTA TO THE NATIONAL COUNCIL.

Greeting: — The attention of this body having been called to consider the needs of our German Congregational churches and work among the German population of our country by a letter from Superintendent G. E. Albrecht and others, let this signify our hearty approval of the suggestion of the brethren, asking the National Council to issue an appeal to the entire Congregational brotherhood, in behalf, at least, of the German educational work already inaugurated, so that endowments may be furnished which will at once put the German department of the Chicago Theological Seminary and the Academy at Crete, Neb., upon a strong and permanent basis.[1]

A true copy,

WM. B. HUBBARD,
Secretary.

MEMORIAL TO THE NATIONAL COUNCIL, FROM THE MINNESOTA GENERAL ASSOCIATION.[2]

ENRICHMENT OF WORSHIP.

We, the representatives of the Congregational churches of Minnesota, assembled in Association, do present to the National Council the following petition: —

Although prizing and zealously maintaining the right of every Congregational church to determine its own form of worship, we, nevertheless, feel that great benefit might come to every church from the suggestions of a body of reverend and learned men in our communion, after they had given their common thought and study to the subject of proper methods of expressing worship. We therefore petition the National Council, about to assemble in Chicago, to appoint from the communion of our churches a commission of competent men, of such number and in such a way as the Council may deem best, to consult together and present to the

[1] Page 30. [2] Pages 40 and 48.

churches a report upon practical methods for improving the worship of Congregational churches, and to publish, in such form as they shall decide best, whatever is necessary to carry their suggestions into effect.

MINISTERIAL RELIEF RESOLUTION.

The following resolution was received, and referred to the committee on Knowles legacy: —

That we recommend that one tenth of the sum collected at the celebration of the Lord's Supper in our churches be appropriated to the relief of aged and needy ministers.

MEMORIAL OF AMERICAN BIBLE SOCIETY.[1]

American Bible Society, New York, Oct. 1, 1886.

To the National Council of Congregational Churches at Chicago:

Fathers and Brethren, — In behalf of the American Bible Society, we beg leave to remind you that the National Council of 1874 adopted a resolution recognizing that society as holding the foremost place among the institutions through which its constituent churches co-operate with Christians of every name to fill the world with the light of the Gospel, and recording its confident expectation that they would continue so to value and sustain it. Since that date the work of the Society has gone on with unprecedented success, until its entire circulation exceeds forty-seven millions. During the last four years more than one third of a million families in the United States, and nearly two hundred thousand individuals besides, have been supplied with the Scriptures, who had been sought out and found to be destitute of them. During the same period more than two million copies of the Scriptures have been circulated in foreign lands. The society sustains the most intimate relations to all the missionary work conducted by the Congregational churches, and reaches out beyond to lands where the Gospel has never been preached. In its evangelizing work of translating, publishing, and circulating the Scriptures, without note or comment, and wherever

[1] Page 38.

the providence of God opens the door, it needs the living sympathy and co-operation of all who love the kingdom; and to that end it solicits from your venerable body some new expression of its interest and approval.

EDWARD W. GILMAN,
ALEXANDER McLEAN,
A. S. HUNT,
Corresponding Secretaries.

SALUTATIONS OF FREE BAPTIST GENERAL CONFERENCE.[1]

A TELEGRAM, conveying the salutations of the National Council to the Free Baptist General Conference, in session at Marion, Ohio, was sent by the moderator, and the following reply received: —

We heartily reciprocate your fraternal salutation. See Eph. iii. 14–21.

JAMES G. PHILLIPS, *Moderator*,
Free Baptist General Conference.

GREETING FROM CONCORD, N. H.[2]

CONCORD, N. H., Oct. 16, 1886.

TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, UNION PARK CHURCH:

The five Congregational churches of Concord, N. H., in annual meeting, unanimously tender Christian greetings, in loving remembrance of your last session with them.

C. F. ROPER,
Moderator.

The following response was sent to the churches in Concord, N. H.: —

TO C. F. ROPER, MODERATOR, ETC.:

The National Council in session at Chicago responds heartily to the cordial salutations of the churches in Concord, N. H., remembering gratefully the abundant hospitality extended by them to us in 1883, and praying for their peace and prosperity.

L. A. COOKE,
Moderator.

[1] Page 32. [2] Page 25.

INVITATION OF CHICAGO CONGREGATIONAL CLUB.[1]

CHICAGO, Oct. 3, 1886.

REV. F. A. NOBLE:

Dear Sir, — The Chicago Congregational Club have arranged to give a reception to the members of the Council, on Friday evening (15th), in the First Congregational Church. Therefore, will you please consider this an official invitation, and in making up the programme, include this reception in it, and take the proper steps to have it accepted by the Council?

Yours truly,

A. B. MEAD,
Secretary.

MEMORIAL OF THE AMERICAN PEACE SOCIETY.[2]

THE AMERICAN PEACE SOCIETY TO THE TRIENNIAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES TO ASSEMBLE IN CHICAGO, ILL., OCT. 13, 1886:

Dear Brethren, — In conformity to our object, the promotion of concord among the nations of the world, and with confidence in your sympathy in our work, we would respectfully but earnestly request your honorable body to give such public utterance as may seem to you best, of your convictions as to the evils of war, and the best method of averting them.

Yours with respect,

EDWARD S. TOBEY,
President.

ROWLAND B. HOWARD,
Secretary.

BOSTON, Sept. 4, 1886.

[1] Page 15. [2] Pages 19, 51.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER

OF THE

NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council: —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the One Head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the Scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules : —

I. *Sessions.* — The churches will meet in National Council every third year. They shall also be convened in special session whenever any five of the general State organizations shall so request.

II. *Representation.* — The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows : —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches, in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof : —

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable.

4. Such Congregational general societies for Christian work, and the faculties of such theological seminaries as may be recognized by this Council, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.* — 1. At the beginning of every stated or special session there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council ; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers as are not delegates shall have all the privileges of members except that of voting.

IV. *By-Laws.* — The Council may make and alter By-Laws at any triennial session.

V. *Amendments.* — This Constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of council and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves

consulting and acting together under the distinctive name of Congregationalists; because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the holy Catholic church." It is our prayer and endeavor that the unity of the church may be more and more apparent, and that the prayer of our Lord for His disciples may be speedily and completely answered, and all be one; that, by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, and persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of seven persons, chosen by the Council, two of whom shall have been members of the last previous committee, with the addition of the secretary, registrar, and treasurer *ex officio*, of whom four shall be a quorum.

This committee shall specify the place and the precise time at which sessions shall commence; shall choose a preacher of the opening sermon; may select topics regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work which shall have been referred to them by the Council; shall name a place and time for the next triennial Council; and shall make a full report of all their doings, the consideration of which shall be the first in order of business after organization.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials, and other needful papers, to the scribes of the several local organizations of churches.

VIII. Soon after the opening of a stated or special session, the following committees shall be appointed: —

1. A committee on credentials, who shall prepare a roll of members.

2. A committee of nominations, to make all nominations not otherwise provided for.

3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

4. A publishing committee of five, including the secretary, registrar, and treasurer, who shall contract for and distribute all publications ordered by the Council.

5. A finance committee.

6. A committee on each of the national Congregational charitable societies, to which, severally, may be referred any statements from, and any communications relating to, said societies.

7. A committee on the Congregational theological seminaries, to which may be referred any statements from, and any communications relating to, said seminaries.

Committees shall be composed of three persons each, except otherwise ordered.

IX. In the sessions of the National Council, half an hour shall

every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing Every evening shall ordinarily be given to meetings of a specifically religious rather than business character, and the Council will join in the sacrament of the Lord's Supper at some convenient season.

X. No person shall occupy more than three quarters of an hour in reading any paper or report, and no speaker upon any motion, or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII The provisional committee may fill any vacancies occurring in any committee or office in the intervals of sessions, the person so appointed to serve until the next session.

XIII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIV. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XV. The presiding officers shall retain their offices until their successors are chosen; and the presiding moderator, at the opening of the session subsequent to the one at which he was elected, shall name the nominating committee, the business committee, and the committee on credentials; and he shall be an honorary member of the Council.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications: —

1. When a question is under debate, no motion shall be received, except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn, — which shall have precedence in the reverse

order of this list, the motions to lay on the table and to adjourn alone being not debatable. But the Council at any time, on the motion of one member, seconded by five other members and by a two thirds vote of those present and voting, may order a vote to be taken upon the pending question; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak; but during that time, no speaker shall speak more than five minutes.

2. No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once, until every member desiring to speak shall have spoken.[1]

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the minutes, and published in the printed reports of the proceedings.

4. If the report of committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is: *Shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*a.*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *Shall the report be adopted?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*b.*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *Shall the report be accepted?* and *Shall the resolution or declaration be adopted?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

[1] Following an error in the records of 1883, this rule was omitted from the Minutes of that year. It being clear, to the registrar and others, that the omission was never intended, but was simply an oversight, it is here reinserted.

STANDING COMMITTEES 1886–9.[1]

Publishing committee. — Rev. Henry M. Dexter, of Massachusetts; Rev. Alonzo H. Quint, of New Hampshire; the secretary, the registrar, and the treasurer.

On Sunday-school work. — Rev. Smith Baker, of Massachusetts; Rev. William G. Puddefoot, of Michigan; Thomas Pope, of Illinois.

On memorial to John Robinson. — Rev. Henry M. Dexter, of Massachusetts; Rev. Samuel C. Bartlett, of New Hampshire; Rev. George E. Day, of Connecticut; Rev. John K. McLean, of California; Alfred S. Barnes, of New York; Eliphalet W. Blatchford, of Illinois; Rev. William A. Robinson, of New York.

On ministerial relief. — Rev. Henry A. Stimson, of Missouri; Charles H. Case, of Illinois; Rev. Hugh E. Thomas, of Pennsylvania; Philo Parsons, of Michigan; Rev. Henry Fairbanks, of Vermont; Rev. Joseph H. Twichell, of Connecticut; William B. Washburn, of Massachusetts; David N. Camp, of Connecticut; Charles Keyes, of Illinois; Rev. J. Hall McIlvaine, of Rhode Island.

On inter-denominational comity. — Rev. George P. Fisher, of Connecticut; Rev. Alvah L. Frisbie, of Iowa; Rev. Washington Gladden, of Ohio; Rev. James G. Merrill, of Missouri; Rev. Julian M. Sturtevant, of Ohio; Rev. Richard Cordley, of Kansas; Rev. Alvin F. Sherrill, of Nebraska; Rev. Joseph B. Clark, of New York; Rev. Augustus F. Beard, of New York; Rev. Levi H. Cobb, of New York; Rev. Joseph Ward, of Dakota.

On co-operation with the Free Baptists, with power to fill vacancies. — Rev. Alonzo H. Quint, of New Hampshire; Rev. Smith Baker, of Massachusetts; Prof. John S. Sewall, of Maine; J. L. Pickard, of Iowa; Rev. Henry Fairbanks, of Vermont; Rev. George E. Hall, of New Hampshire; Rev. Thomas Laurie, of Rhode Island; Rev. William H. Ward, of New York.

[1] Continued from page ii.

On marriage and divorce. — John J. Bell, of New Hampshire; Rev. Joseph Ward, of Dakota; James B. Angell, of Michigan; Rev. Julius H. Seelye, of Massachusetts; Nathan P. Dodge, of Iowa.

Executive Committee of the church loan fund. — Rev. James G. Roberts, of New York; A. Lyman Williston, of Massachusetts; Eliphalet W. Blatchford, of Illinois; Edwin S. Jones, of Minnesota; Stephen Smith, of California.

On memorial to congress on temperance. — Rev. George F. Magoun, of Iowa; Rev. James G. Dougherty, of Kansas; Rev. Darius A. Morehouse, of Maine; Rev. William L. Bray, of Wisconsin; Frank G. Clark, of Iowa.

On city evangelization. — Rev. James L. Hill, of Massachusetts; Rev. George C. Adams, of Missouri; Caleb F. Gates, of Illinois.

Of conference with A. H. M. S. on work of evangelization. — Rev. Lyman Abbott, of New York; Rev. James G. Roberts, of New York; Rev. Josiah Strong, of Ohio; Rev. James G. Johnson, of Connecticut; A. S. Barnes, of New York; and Rev. George F. Pentecost, of New York.

On work among the Scandinavians. — Rev. John H. Crum, of Minnesota; Charles E. Mitchell, of Connecticut; Rev. Frederick E. Emrich, of Illinois.

On systematic beneficence. — Rev. Messrs. Frank E. Clark, of Massachusetts; Simeon Gilbert, of Illinois; Graham Taylor, of Connecticut.

On improvement of public worship. — Rev. Messrs. Charles H. Richards, of Wisconsin; Samuel H. Virgin, of New York; J. Eames Rankin, of New Jersey.

To attend the Marietta centennial celebration. — Lorrin A. Cooke, of Connecticut; James B. Angell, of Michigan; Rev. Aaron L. Chapin, of Wisconsin; Rev. Julian M. Sturtevant, of Ohio; Rev. Josiah Strong, of Ohio.

On Woman's Home Missionary Association. — Rev. Robert R. Meredith, of Massachusetts; Rev. Charles Seccombe, of Dakota; Rev. Henry S. Bennett, of Tennessee.

To prepare by-laws for the Trustees of the National Council. — Nathaniel Shipman, Elisha Carpenter, Charles E. Mitchell, all of Connecticut.

ALPHABETICAL LIST OF THE MEMBERS OF THE COUNCIL.

The Star Denotes Honorary Members.

Abbott, Rev. Lyman, Cornwall-on-the-Hudson, N. Y.
Abernethy, Chas. H., Fairmont, Neb.
Adams, Rev. Ephraim, Eldora, Iowa.
*Adams, Rev. George C., St. Louis, Mo.
Albrecht, Rev. George E., Omaha, Neb.
Allen, Rev. William C., Leslie, Mich.
Ament, Rev. William S., Medina, Ohio.
Andrews, Rev. George W., Dalton, Mass.
Angell, Pres. James B., Ann Arbor, Mich.
Archibald, Rev. Andrew W., Ottumwa, Io.
Armstrong, Rev. Julius C., Chicago, Ill.
Ashmun, Rev. Edward H., Syracuse, Neb.
Atkinson, Rev. Geo. H., Portland, Oregon.
Atkinson, Rev. Wm. H., Rapid City, Dak.
Austin, Orlo H., Barton Landing, Vt.
Bacon, Rev. Henry M., Toledo, Ohio.
Bake, Rev. Henry P., Branford, Ct.
Baker, Rev. Smith, Lowell, Mass.
Barber, Rev. Clarence H., Torringford, Ct.
Barrett, Rockwood, Rutland, Vt.
*Barrows, Rev. Walter M., New York, N. Y.
Bartlett, Rev. Samuel C., Hanover, N. H.
Bascom, Rev. Flavel, Hinsdale, Ill.
Bates, Madison C., Abington, Ill.
Beard, Rev. Reuben A., Fargo, Dak.
Bell, John J., Exeter, N. H.
Bellows, Fred, Weeping Water, Neb.
Benner, Rev. Prof. E. A, Salt Lake City, U.
Bennett, Rev. Henry S., Nashville, Tenn.
Bennett, Rev. William P., Crete, Neb.
Blackman, C. M., Whitewater, Wis.
Blanchard, Rev. John S., Huntsburg, Ohio.
*Blatchford, Eliphalet W., Chicago, Ill.
*Bliss, Rev. Charles R., Chicago, Ill.
Boardman, Rev. Joseph, Barnet, Vt.
Boynton, Samuel L., Biddeford, Me.
Bradley, Prof. J. E., Minneapolis, Minn.
Bradshaw, Rev. John W., Galesburg, Ill.
Branch, Rev. Edwin T., Canandaigua, Mich.
Bray, Charles A., Fairhaven, Ct.
Bray, Rev. Wm. L., Kenosha, Wis.
Brewer, Allen, Frankfort, Mich.
Brintnall, Rev. Loren W., Sheldon, Iowa.
Brooks, Rev. Charles S., Putnam, Conn.
Brooks, Rev. William M., Tabor, Iowa.
Bross, Rev. Harmon, Chadron, Neb.
Brown, Rev. Amasa A., Mitchell, Dak.
Brown, Rev. Charles O., Dubuque, Iowa.
Brown, Rev. Israel, Dover, Ill.
Bull, Wm. W., Plymouth, Ct.
Burder, David, Salem, Iowa.
Burnham, Rev. Michael, Springfield, Ms.
Burrows, Rev. E. B., Webster Grove, Mo.
Bushnell, Rev. Samuel C., Acushnet, Mass.
Buss, Rev. William H., Burlington, Iowa.
Busser, Rev. Samuel E., Kinsley, Kan.
Calland, Rev. William C., Springfield, Mo.
Camp, Rev. Charles W., Waukesha, Wis.
Camp, David N., New Britain, Conn.
Capen, Samuel B., Boston, Mass.
Carey, Rev. Isaac E., Claridon, Ohio.
Carter, Rev. Homer W., Brandon, Wis.
Chamberlain, Rev. Joshua M., Grinnell, Ia.
Chapin, Rev. Aaron L., Beloit, Wis.
*Chase, Rev. James B., Sioux City, Iowa.
Clark, Rev. Asahel L., Simsbury, Conn.
*Clark, Rev. Francis E., S. Boston, Mass.
Clark, Frank G., Cedar Rapids, Iowa.
*Clark, N. George, Boston, Mass.
Clark, Rev. William J., Danvers, Ill.
Clifton, Rev. Theodore, Rockford, Ill.
Cobb, Rev. Elisha G., Florence, Mass.
*Cobb, Rev. L. Henry, New York, N. Y.
Cone, Rev. Luther H., Springfield, Mass.
Conkling, Rev. Benj. D., Olathe, Kan.
Conley, Rev. Henry W., Anniston, Ala.
Cooke, Lorrin A., Riverton, Conn.
*Cordley, Rev. Richard, Lawrence, Kan.
Corning, Rev. J. Leonard, Terre Haute, Ind.
Cory, Rev. Isaac L., Excelsior, Minn.
Craig, Rev. Henry K., Falmouth, Mass.
Crane, Rev. Charles D., Newcastle, Me.
Crawford, Rev. William, Sparta, Wis.
Creegan, Rev. Charles C., Syracuse, N. Y.
Cressman, Rev. Abraham A., Wahoo, Neb.
Cross, Rev. Roselle T., Denver, Col.
Crum, Rev. John H., Winona, Minn.
Cummings, Rev. Henry, Strafford, Vt.
Curtis, Rev. W. W., West Stockbridge, Ms.
*Curtiss, Rev. Prof. S. Ives, Chicago, Ill.
Dana, Rev. Samuel H., Quincy, Ill.
Daniels, Rev. Charles H., Portland, Me.
Danner, Rev. Edg'r V. H., Cuyahoga Falls, O.

Davidson, C. L., Hull, Iowa.
Davies, Rev. John L., Youngstown, Ohio.
Davis, Rev. William H., Detroit, Mich.
Day, Rev. Warren F., Ottawa, Ill.
Dean, Rev. Oliver S., Holbrook, Mass.
De Bevoise, Rev. Gabriel H., Keene, N. H.
Dexter, Rev. Henry M., Boston, Mass.
Dickerman, Rev. George S., Amherst, Mass.
Dickinson, Rev Cornelius E., Marietta, Ohio.
Dike, Rev. Samuel W., Royalton, Vt.
Dingwell, Rev. James, Danielsonville, Conn.
Dixon, Herbert M., Smyrna, N. Y.
Dodge, Nathan P., Council Bluffs, Iowa.
Dougherty, Rev. James G., Ottawa, Kan.
Douglass, Rev. Clinton, Faulkton, Dak.
Douglass, John C, Leavenworth, Kan.
Douglass, Rev. Truman O., Grinnell, Iowa.
Dowse, Rev. Edmund, Sherborn, Mass.
*Dunning, Rev. Albert E., Boston, Mass.
Dutton, Rev. John M., Great Falls, N. H.
*Eddy, Rev. Zachary, Atlanta, Ga.
Edwards, Rev. John, Lansford, Pa.
Edwards, Rev. Richard, Princeton, Ill.
Ellsworth, Charles C., Greenville, Mich.
Evans, Rev. Enion C., St. Paul, Minn.
Evans, Rev. Samuel E., Hanover, Mass.
Fairbank, D. Wilder, Jacksonville, Ill.
*Fairbank, Rev. John B., Ortonville, Minn.
Fairbanks, Franklin, St. Johnsbury, Vt.
*Fairbanks, Rev. Henry, St. Johnsbury, Vt.
*Fairfield, Rev. Miner W., Ypsilanti, Mich.
Farrill, Rev. Edgar T., Lebanon, N. H.
Faville, Rev. John, Appleton, Wis.
Ferrin, Augustine W., Salamanca, N. Y.
*Fisher, Rev. Prof. Geo. P., New Haven, Ct.
Fisher, Rev. Sam'l V. S., Minneapolis, Minn.
Fisher, Rev. W. B., Cottonwood Falls, Kan.
Fisher, Rev. Wm. P., Brunswick, Me.
Folsom, Rev. Omar W., Bath, Me.
Freeland, Rev. Samuel M., Hyde Park, Ill.
*Frisbie, Rev. Alvah L., Des Moines, Iowa.
Gates, Caleb F., Chicago, Ill.
Gates, Rev. M. A., Barton Landing, Vt.
Gerould, Rev. Samuel L., Hollis, N. H.
Gilbert, Lewis N., Ware, Mass.
Gill, William, Northport, Mich.
Gladden, Rev. Washington, Columbus, Ohio.
Goodhue, Rev. Henry A., Townshend, Vt.
Goodwin, Rev. Edward P., Chicago, Ill.
Gower, Cornelius A., Lansing, Mich.
Gregg, Rev. James B., Col. Springs, Col.
Griffin, Rev. John A., Danville, Ill.
Griffiths, Rev. Griffith, Chicago, Wis.
Griffiths, Rev. T. H., Churchville, N. Y.
Gulick, Rev. Thos. L., Las Vegas, N. M.
Hackett, Charles W., St. Paul, Minn.
Hague, Rev. Wm. B., S. Bridgton, Me.
Hall, Rev. Elliot C., Jamestown, N. Y.
Hall, Rev. George E., Dover, N. H.
Hall, James M. W., Cambridge, Mass.
Hall, Rev. Russell T., Tavares, Fla.
Hamlin, Wolcott, Amherst, Mass.
Hand, Rev. LaRoy S., Ottumwa, Iowa.
Harding, Rev. John W., Longmeadow, Mass.
Harding, William G., Pittsfield, Mass.
Hargrave, Rev. John W., St. Cloud, Minn.
Harper, Rev. Joel, Burlington, Kan.
Harris, Rev. Charles L., Jackson, Miss.
Hart, Rev. Burdett, New Haven, Conn.
Harwood, Charles E., Springfield, Mo.
Haskins, Rev. Robert W., Abington, Mass.
Haven, James M., Oakland, Cal.
Hawley, Rev. John P., Stafford Springs, Ct.
Hazen, Rev. Henry A., Auburndale, Mass.
Hazen, Rev. William S., Northfield, Vt.
Henderson, Rev. David, Worthington, Minn.
Hill, Rev. Dexter D., Elgin, Ill.
Hill, Rev. James L., Lynn, Mass.
Hobbs, Rev. William A., Waverley, Ill.
Hogbin, Rev. Alfred C., Sabetha, Kan.
Holbrook, Rev. D. L., Lake Geneva, Wis.
Holman, Rev. Wm. H., Southport, Conn.
Holton, Edwin D., Milwaukee, Wis.
Hopkins, Rev. Henry, Kansas City, Mo.
Houston, Rev. Hiram, Wells, Me.
*Hubbard, Rev. Wm. B., Chamberlain, Dak.
*Hubbell, Rev. Henry L., Austin, Tex.
Hull, Rev. John H., Ashtabula, Ohio.
Humphreys, Rev. T. A., Cawker City, Kan.
Hunt, Rev. Ward I., Columbus, Mich.
Huntington, Rev. Prof. G., Northfield, Minn.
Hurd, Rev. Alva A., Darlington, Wis.
Hurd, Rev. Fayette, Grand Blanc, Mich.
*Hutchins, Rev. Robert G., Oberlin, Ohio.
*Ide, Rev. George H., Milwaukee, Wis.
Imes, Rev. Benj. A., Memphis, Tenn.
Ingalls, Rev. Francis T., Emporia, Kan.
Ives, Rev. Joel S., Stratford, Conn.
Jenkins, Rev. Jonathan L., Pittsfield, Mass.
Jennings, John G., Cleveland, Ohio.
Johnson, Rev. Frank A., Chester, N. J.
*Jones, Edwin S., Minneapolis, Minn.
Jones, Rev. Richard M., Gomer, Ohio.
Ketcham, Rev. Henry, Menominee, Wis.
Keyes, George W., Olivet, Mich.
Kidder, Rev. Samuel T., Fon du Lac, Wis.
Knodell, Rev. James R., Mason City, Iowa.
Lamson, Rev. Charles M., St. Johnsbury, Vt.
Laurie, Rev. Thomas, Providence, R. I.
*Leavitt, Rev. Burke F., Chicago, Ill.
Leavitt, Erasmus D., Cambridgeport, Mass.
*Leavitt, Rev. George R., Cleveland, Ohio.
Leavitt, Rev. Horace H., N. Andover, Mass.
Lewis, Rev. George, South Berwick, Me.
Lewis, Rev. Richard, Bancroft, Mich.
Lewis, Rev. William, Martin's Ferry, Ohio

Lloyd, Rev. William, New York, N. Y.
Lloyd, Rev. William A., Ravenswood, Ill.
Lockridge, Rev. Geo. C., Seneca, Kan.
Love, Rev. Archibald L., Princeton, Mass.
Love, Rev. Wm. D., S. Hadley, Mass.
Luce, A. A., Gilead, Mich.
Lyon, Orlo H., Rockford, Iowa.
McConnell, Rev. Alexander S., Cresco, Iowa.
McCune, Rev Robert, Kokomo, Ind.
MacGregor, Rev. A., Pawtucket, R. I.
McLean, Rev. John K., Oakland, Cal.
*Magoun, Rev. Geo. F., Grinnell, Iowa.
Maltby, Douglass F., Waterbury, Conn.
Marshall, Daniel O., Gloucester, Mass.
Marshall, Rev. Henry G., Cromwell, Ct.
Martin, Rev. Moses M., Three Oaks, Mich.
Marvin, Rev. Abijah P., Lancaster, Mass.
Marvin, Rev. Dwight E., Utica, N. Y.
Mathews, Rev. Robert J., Hamilton, Mo.
Mayo, T. B., Topeka, Kan.
Mead, Dr. Martin L., Highland Lake, Col.
Medlar, Rev. Wm. H., Crookston, Minn.
Meek, Rev. Stafford W., Wakeman, Ohio.
Meredith, Rev. Robert R., Boston, Mass.
Merriam, Rev. A. R., Grand Rapids, Mich.
*Merrill, Rev. George R., Painesville, Ohio.
Merrill, Rev. James G., St. Louis, Mo.
Meyer, John, Newton, Iowa.
Millard, Rev. Nelson, Norwich, Conn.
Millikan, Rev. Silas F., Maquoketa, Iowa.
Mills, Rev. Chas. P., Newburyport, Mass.
*Miner, Rev. Henry A., Madison, Wis.
Mitchell, Charles E., New Britain, Conn.
Mix, Rev. Eldridge, Fall River, Mass.
Montgomery, Rev. M. W., Minneapolis, Minn.
*Moore, Rev. William H., Hartford, Conn.
Morehouse, Rev. Darius A., Foxcroft, Me.
Moulton, Rev. Ezra C., Ames, Iowa.
Nason, Rev. Charles P. H., Chelsea, Mass.
Nesbit, Rev. David K., Greenfield, Mass.
Newman, Rev. S. M., Washington, D. C.
Nichols, H. F. C., New Lisbon, Wis.
Nims, Rev. Granville W., Walton, N. Y.
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Wright, Robert, Iowa Falls, Iowa.

The whole number of members here recorded is 401, of whom 359 are delegates from Conferences and Associations of the churches, and 42 are honorary members.

MINUTES OF THE FIRST MEETING

OF

THE TRUSTEES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES OF THE UNITED STATES.

MINUTES.

THE TRUSTEES.

At the first meeting of the Trustees of the National Council of the Congregational Churches of the United States, convened by notices from the secretary of said Council at Memorial Hall, Hartford, Conn., at 1 P. M., Friday, Feb. 4, 1887, present: —

Samuel B. Capen, Rev. Henry A. Hazen, Rev. William H. Moore, Rev. Lavalette Perrin, Rev. Henry A. Stimson, Rev. Josiah Strong, G. Henry Whitcomb.

Rev. Henry A. Hazen, secretary of the National Council, called the body to order and presented letters from Rev. Messrs. Frederick A. Noble, James G. Roberts, and Charles F. Thwing, Trustees, giving their consent to the holding of this meeting.

Prayer was offered by Rev. Henry A. Stimson.

G. Henry Whitcomb was made temporary chairman.

Rev. William H. Moore was made temporary secretary.

The report of the committee appointed by the National Council, Messrs. Nathaniel Shipman, Elisha Carpenter, and Charles E. Mitchell, of Connecticut, "to prepare by-laws for the Trustees of the National Council," was presented, accepted, and, after amendment, adopted as follows: —

BY-LAWS.

1. The officers of the corporation shall be a president, vice-president, ten directors, secretary, treasurer, auditor, and a finance committee of five persons, of whom the secretary and treasurer, if members of the corporation, shall be members *ex officio*.

All these officers shall be elected by ballot, and shall hold their respective offices for the term of three years, unless removed by death, disability, or resignation; that is to say, from the time of their

election until the first meeting of the new Trustees appointed from time to time by the National Council at its triennial meetings.

All officers, except secretary, treasurer, and auditor, shall be members of the corporation.

2. The duty of the president shall be to preside at the meetings of the corporation and of the directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the directors, and to make such suggestions to them as he may deem desirable.

3. The vice-president shall discharge the duties of the president in the absence of that officer.

4. The directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the corporation; shall regulate salaries; shall make rules in regard to the disbursement of money; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall buy, sell, and convey by their attorney appointed for that purpose all real or personal property; shall fill vacancies in their own number and in all offices, the appointments so made to be in accordance with by-law 1, and to continue until the next meeting of the corporation; and shall report to the National Council.

5. The secretary shall keep the records of the corporation, of the directors, and of the finance committee; shall issue all orders on the treasurer, and all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meetings; shall preserve all important documents; shall conduct the correspondence of the society; shall report annually to the directors, and prepare a report to the National Council for the directors.

6. The treasurer shall invest the funds of the corporation in accordance with the directions of the directors, or, in the absence of such directions, in accordance with the written approval of the finance committee; shall have the custody of such funds; shall disburse the same, in accordance with the rules and votes of the directors; shall keep accurate accounts of his receipts and expenditures, and shall make an anuual report to the directors.

He shall give bonds for the faithful performance of his trust for the term of three years, and until another person is appointed treasurer, in such sum as may be ordered from time to time by the directors.

7. The auditor shall annually, or oftener, in his discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the treasurer, and shall report annually to the directors.

8. The finance committee shall meet at least annually, and more

frequently, if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the directors; shall authorize all disbursements not specially ordered by the directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the directors, to whom they shall report annually.

Special meetings shall be held at the time and place named in the call of the chairman.

9. Other officers and committees may be appointed as the needs of the corporation may demand, and in the intervals between the meetings of the corporation, may be appointed by the directors.

10. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the city of Hartford, Conn., where all meetings of this corporation shall be held, at which the officers for the ensuing three years shall be chosen.

Annual meetings of the directors, for the examination of accounts of the reports of the treasurer, secretary, auditor, and finance committee, for the allotment and distribution of income and for the general work of the corporation, shall be held in the month of September in each year, at such places as the finance committee previously to each meeting shall designate.

Special meetings of the corporation and of the directors shall be held upon the written call of the president or of any two members of the corporation addressed to the president. Such special meetings of the directors shall be held at the place directed by the president.

The secretary shall be always a resident of the State of Connecticut, and the records, when not in use in the meetings, shall be kept always in that State.

11. Any article of these by-laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting after the service of one month's notice in writing of the proposed change.

Officers were chosen by ballot as follows: —

President. — G. Henry Whitcomb.

Vice-President. — Samuel B. Capen.

Directors. — Samuel B. Capen, Rev. Henry A. Hazen, Rev. William H. Moore, Rev. Frederick A. Noble, Rev. Lavalette Perrin, Rev. James G. Roberts, Rev. Henry A. Stimson, Rev. Josiah Strong, Rev. Charles F. Thwing, G. Henry Whitcomb.

Secretary. — Rev. William H. Moore.

Treasurer. — Rev. Lavalette Perrin.

Auditor. — David N. Camp.

Finance Committee. — Samuel B. Capen, Rev. William H. Moore, Rev. Lavalette Perrin, Rev. Josiah Strong, G. Henry Whitcomb.

It was *voted*, That, through our treasurer, Lavalette Perrin, we notify the administrators of the estate of Mrs. Helen C. Knowles, late of Worcester, Mass., that we are ready to receive with gratitude and to administer the bequest she proposed to commit to our keeping for the relief of disabled and destitute Congregational ministers in regular standing, and the destitute widows and orphans of Congregational ministers who were in regular standing at their decease.

It was *voted*, That the consideration of the proposal of Mr. Albert Curtis, of Worcester, Mass., to give to this body in trust a home for disabled and destitute Congregational ministers in regular standing, and the destitute widows and orphans of Congregational ministers who were in regular standing at their decease, be referred to the directors appointed by us.

The minutes were approved.

At 2 P. M., the Trustees adjourned.

WILLIAM H. MOORE, *Secretary.*

THE DIRECTORS.

At the first meeting of the directors appointed by the Trustees of the National Council of the Congregational Churches of the United States, at Memorial Hall, Hartford, Conn., at 2 P. M., Friday, Feb. 4, 1887, present: —

Samuel B. Capen, Rev. Henry A. Hazen, Rev. William H. Moore, Rev. Lavalette Perrin, Rev. Henry A. Stimson, Rev. Josiah Strong, G. Henry Whitcomb.

The president, G. Henry Whitcomb, took the chair. Prayer was offered by Rev. Josiah Strong.

It was *voted*, That the treasurer, Lavalette Perrin, apply for and receive the Knowles legacy and invest it with the approval of the finance committee.

It was *voted*, That the finance committee take a bond of the treasurer in the sum of three thousand dollars.

It was *voted*, That the expenses of the directors and officers be paid by the treasurer, and that the salary of the treasurer for the ensuing year be twenty-five dollars.

It was *voted*, That, as our object in administering the Knowles legacy for the relief of disabled and destitute Congregational ministers in regular standing, and the destitute widows and orphans of Congregational ministers who were in regular standing at their decease, is to stimulate, and not to supplant, aid and care for this class of persons, grants from this legacy, or its income, and from any other gifts com-

mitted to us for the same end, shall be made only through such organizations or committees for this purpose as may exist in connection with state and territorial associations and conferences, and that in making grants preference shall be given to such organizations in the newer parts of the country.

It was *voted*, That, while we highly appreciate the benevolent intention of Mr. Albert Curtis, of Worcester, Mass., in proposing to commit to us in trust a home for disabled and destitute Congregational ministers in regular standing, and the destitute widows and orphans of Congregational ministers who were in regular standing at their decease, we are not at present in a condition to accept and administer said proffered trust; and that our treasurer, Lavalette Perrin, at his discretion, communicate to Mr. Curtis our action upon this subject.

It was *voted*, That the minutes of the meetings of the Trustees, directors, and finance committee be issued in the forthcoming Minutes and Year-Book of the National Council, and also that the secretary make our doings known to the public through the *Congregationalist* and the *Advance*.

The minutes were approved.

At 2.45 P. M. the directors adjourned.

WILLIAM H. MOORE, *Secretary*.

THE FINANCE COMMITTEE.

At the first meeting of the finance committee of the Trustees of the National Council of the Congregational Churches of the United States, at Memorial Hall, Hartford, Conn., at 2.45 P. M., Friday, Feb. 4, 1887, present: —

Samuel B. Capen, Rev. William H. Moore, Rev. Lavalette Perrin, Rev. Josiah Strong, G. Henry Whitcomb.

G. Henry Whitcomb was made chairman.

Prayer was offered by Rev. William H. Moore.

It was *voted*, That three members constitute a quorum.

It was *voted*, That the secretary take a bond of the treasurer to this committee; and that he lodge it and the securities in the hands of the auditor.

It was *voted*, That the next annual meeting of the directors be held at Memorial Hall, Hartford, Conn., in September, 1888.

The minutes were approved.

At 3 P. M. the committee adjourned.

WILLIAM H. MOORE, *Secretary*.

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